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The CHRISTIAN CENTURY

A Journal of Religion

The Church and Social Action

An Editorial

Psychology and "Now I Lay Me"

By Grace T. Davis

Those Menacing Machines

By T. Swann Harding

Still Obsessed by War

By Fred Eastman

Fifteen Cents a Copy — May 29, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

May 29, 1929

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Next Week

The Christian Century will publish
*The Crisis Theologians and
Their Theology*
by
JULIUS SEELYE BIXLER

Ex Oriente Lumen

I do not want to sound like an unbalanced enthusiast. I do not want to make statements that are inherently ridiculous. But, after sitting here and thinking about it for a long time, I am ready to make this assertion: The most important piece of news that has appeared in this century in so far as the advance of the Christian church is concerned, is printed on page 722 of this issue of The Christian Century.

The moment I write the words I begin to question them. What about the formation of the Federal council? What about Edinburgh? What about the Lambeth appeal? What about Stockholm? What about Lausanne? What about Jerusalem? What about a dozen other events, organizations, pronouncements? They are all important. Yet I repeat, not one of them is as important as the news on page 722. Not one. Perhaps, in the long run, not all of them taken together.

But, you object, this news treats only of a committee report. Lots of things can happen to a committee report. This may be the last we will ever hear of it, at least in this form. Jordan is a hard road to travel, and the formation of this truly united church in south India may be a long, long time in coming. What of it? Suppose this report is so manhandled and mauled—and perhaps even suffocated—that it dies. Just the same, it is a kernel of living wheat. It is bound some day to bring a harvest.

I find myself turning back to page 722 and wondering whether my eyes actually see what they think they see on that page. Presbyterians, Methodists, Anglicans—all subscribing to a plan of union. All finding a way out of the maze which the history of nineteen centuries has built up around our communions. All showing an actual will to Christian union.

I tell you, this is not a matter for today or tomorrow. It is a matter for the centuries. If some Presbyterians and some Methodists and some Anglicans find that they can unite in south India, then I believe that some more Presbyterians and Methodists and Anglicans are bound to find that they can unite somewhere else. And perhaps there will be some Baptists and some Disciples and some Congregationalists and some Dunkards in on the next union. The temper of men as I meet them—well illustrated by the expression of Dr. Ainslie's chauffeur, quoted in that striking advertisement on page 718—shows that if an actual union of this kind occurs in one place, it will quickly be demanded in a score of other places.

"From the orient, light!" Indeed, it begins to look that way.

THE FIRST READER.

Contributors to This Issue

GRACE T. DAVIS, Chicago. Wife of the president of the Chicago theological seminary and moderator of the Congregational national council. Mrs. Davis is a frequent contributor to many periodicals.
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

MR. HOOVER, having taken his time, has formed a commission for the study of law enforcement which will command instant public confidence. With Mr. George W. Wickersham as chairman, and such citizens as Judge Kenyon, Dean Pound, former

A Confidence-Inspiring Commission

Secretary Baker, President Comstock and Prosecutor Loesch in the membership, the commission can be trusted to conduct a genuine investigation and to bring in a report that will have constructive value. Perhaps the best thing about the commission is its freedom from identification with either the avowed wet or the avowed dry forces. Mr. Wickersham has been quoted as having some doubts as to the wisdom of the Jones amendment to the Volstead law. Several of the other members of the commission are supposed to lean toward the "liberal" viewpoint in matters of personal regulation. But there is not a member of the commission who is not well fitted to perform the task which the President has outlined: "To consider critically the entire federal machinery of justice, the redistribution of its functions, the simplification of its procedure, the provision of additional special tribunals, the better selection of juries and the more effective organization of our agencies of investigation and prosecution. It is intended to cover the entire question of law enforcement and organization of justice."

Cleveland's Tragedy and Chemical Warfare

NO recent catastrophe has shaken the nation as has the fire in the Cleveland clinic. The fate of the victims, coming in search of healing to hold a rendezvous with death, has horrified the entire country. Now that the tragedy has occurred there will be many suggestions as to how its recurrence in other places may be prevented. But there was little reason to have feared that such an accident might take place in the Cleveland clinic. The institution held high professional rank. Its board of directors was as responsi-

ble as its staff was celebrated. Yet when a leak in a steam pipe filled the room containing x-ray films with live steam, the resulting holocaust swept through the building. The Cleveland tragedy makes sobering reading in these days when the nations, as Dr. Eastman points out elsewhere in this issue, are negotiating so lightly as to "the next war" and the part which chemical attack is to play in its conduct. It was a gas attack which snuffed out the lives of the victims caught in the Cleveland trap. Ignition of the x-ray films formed gases, nitrogen peroxide and carbon monoxide in higher percentages than any others, which not only caused immediate death for about half the persons in the clinic, but continued to kill long after the victims thought they had escaped. But these gases are hardly a circumstance in deadliness to other gases that the chemists are now ready to produce for military purposes. And the journals of the world are full of assertions that chemical warfare would prove to be the most humane sort of warfare in the future. In a real sense, therefore, the question of future war becomes a question as to whether humanity is ready to submit itself to the Cleveland tragedy multiplied a million times.

The Concordat Produces Discord

THE FASCISTI and the ecclesiastics in Italy continue to be enthusiastic over the new treaty and concordat, but not at all agreed as to the meaning of the agreement at which church and state have arrived after their sixty-year struggle. The papal organ, *L'Osservatore Romano*, neither published nor commented upon Mussolini's three-hour speech beyond saying that it finds itself unable to agree with many points in it. The pope seized the opportunity, in addressing the students and faculty of a Catholic college the next day, to reaffirm the church's claim to the supreme control of education and to limit the state's function in that connection to "providing technical and material aid for this, but only to perfect the action of the family and to respect, above all, the entire divine right of the church. Where we can never be agreed is in all that would restrain, diminish,

or nullify that right which nature and God has given to the family and the church in the educational field." He confesses that he made only a choice of the lesser evil when he consented to the dissolution of the Catholic boy scouts and the incorporation of Catholic youth in the fascisti organizations, the Balilla and Avanguardista. Mussolini says that "education must be ours." He consents to Catholic instruction for Catholic youth in the public schools, as provided in the concordat, but insists that it is the business of the state to take such a part in education that the youth will be trained to hold a conception of the state as not subordinate to either the family or the church. The results which the church and the fascist state desire and expect from the educational process are radically different. No form of words in a concordat and no desire on either side to acquire prestige by achieving a settlement of the old quarrel can harmonize this fundamental divergence. As to the pope's status as a sovereign, which the treaty reestablishes, it is to be sharply distinguished from the kind of sovereignty which the state exercises, because, in the words of Mussolini, the church "in its institutions and its men, comes under the general laws of the state. The state, supreme in the kingdom of Italy; the Catholic church with certain preeminence loyally and voluntarily recognized. . . . We have not resuscitated the temporal power of the popes; we have buried it." No wonder that got a rise out of the vatican.

The Country Begins to Respond To the President

MR. HOOVER's appeal to the nation to accept the responsibility for law observance which inheres in a democracy is beginning to have its effect. Mr. Hearst may try to deride the President's words as "a blank cartridge fired against a blank wall" but there are other indications of the effectiveness of the presidential leadership. Especially significant is the action of hotels, downtown clubs and country clubs in the Chicago area, warning members against the possession or use of liquor while on club premises. An example of hundreds of notices recently sent out by different organizations reads:

In compliance with the special warning from prohibition headquarters recently delivered to all clubs and hotels, we are no longer permitted to serve ice, set-ups, ginger ale or mineral waters.

The use or possession of liquor in the club or at its functions is forbidden, and any infraction of the liquor rule by members or their guests will be subject to discipline.

By order of the board of directors.

Credit for such a notice is given to the activity of prohibition headquarters. It is understood, however, that in this matter the prohibition unit is working in complete accord with club officials. These officials are eager to escape from a condition which has become increasingly embarrassing. But they sense among club members in general an appreciation of the logic

and patriotism of Mr. Hoover's statement of the case for individual law observance. Accordingly, they seize on this as a good time in which to dry up the clubs. Observance of the law in clubdom will prove an important step toward a dry country. Mr. Hoover's leadership is already counting.

A Deserved Award

THE annual Pulitzer awards bring the annual arguments. Are the books, plays, cartoons, and editorials thus singled out for honor worthy of the distinction? As to several of the awards we do not see how vigorous dissent can be avoided. But there is one citation so richly deserved that any strong protest would appear impossible. For the first time the Pulitzer committee gives a prize of \$500 for the best foreign correspondence of the year. This prize goes to Mr. Paul Scott Mowrer, director of the European news service of the Chicago Daily News and representative of that paper at Paris. Mr. Mowrer is probably the best exponent that American journalism now affords of the conception of the foreign correspondent as a servant of international understanding. In a day when so much of the reporting of overseas events resolves itself into a pursuit of tawdry sensationalism or into an attempt at what Mr. Silas Bent has well called "international window-smashing," Mr. Mowrer has lifted his work to the level of true statesmanship. His dispatches, and the dispatches of the other correspondents who follow his lead, deal with the fundamental problems of Europe—political, social, economic. There is no attempt to discover a sensation lurking behind every event. On the other hand, there is a constant attempt to give the American public a clear and unhurried understanding of the total European situation. Foreign correspondence of this sort is altogether too rare. It is to be hoped that the recognition which has come to Mr. Mowrer may induce other papers and other correspondents to adopt the same interpretation of the task of this particular field of journalism.

Protecting the Star Spangled Cotton Mills of Carolina

IT has been a long time since the senate of the United States witnessed a more ludicrous, or revealing, incident than the debate which greeted Senator Wheeler's resolution for an investigation of conditions in the North and South Carolina and Tennessee textile mills. The resolution suggested that the senate find out whether starvation wages are being paid despite the benefits of the highest protective tariff ever granted an industry; whether women and children are working sixty hours a week; whether there have been acts of violence against workers and union organizers, and much more to the same general effect. Immediately Carolina Senators Overman

and Simmons took up the gage. Senator Simmons tried to outflank the resolution by calling for an investigation of conditions in Massachusetts mills. That failed when Senator Walsh, of Massachusetts, welcomed such a move. Then Senator Simmons tried to push the whole thing over on the interstate commerce commission. That wasn't getting very far when Senator Overman leaped into the breach. In the words of the Kansas City Star: "Mr. Overman didn't bother about the northern mills or about the tariff commission. Like all great commanders he brushed aside all feint attacks and mere diversions not in force and went straight for the main objective. All this talk about wage scales in southern mills, and any little trouble that might seem to exist between the mills of his state and their operatives, was simply the work of communists and reds and I. W. W.'s who wanted to haul down the flag. Investigations such as the unpatriotic Mr. Wheeler wanted were just excuses to spend the public money. Mr. Overman never knew anything to come of them except to encourage the enemies of the flag. Waving that flag, Mr. Overman defied anybody to show that anybody wanted an investigation." And so on. Well, it's worked before. Why shouldn't it work again?

The Arrival of Super-Education

MASS production on the part of American colleges is said to be filling the country with more degree-holding persons than industry can absorb. Professor Walter B. Pitkin, of Columbia university, has written his "Twilight of the American Mind" to prove that by 1975 there will be so many college graduates in America that most of them will have to resort to menial labor to support life. Yet there is an evident feeling that this army of college graduates is not producing young men and women fitted to hold posts of major responsibility. More and more in recent years, therefore, the tendency has been to push the undergraduates through college, while hoping that those who show promise can be induced to attend graduate schools in order to secure a firm educational basis for their later careers. Viewed in this light, the rapid development of postgraduate schools is even more significant than the bloated size of the undergraduate colleges. But now comes another, and perhaps a logical, step. In one week the department of chemistry at Johns Hopkins university and Mr. Thomas A. Edison announce plans for the discovery of the most highly gifted students in the several states, for the purpose of offering them a sort of super-education. By means of special examinations, Johns Hopkins hopes to find the most promising chemists—above the grade of college freshmen—and to bring them to Baltimore for intensive training, while Mr. Edison will give an examination next August to discover the 48 students (one from each state) who are likely to profit most from association

with and instruction by him. It is of interest to notice that both these ventures are in the field of applied science. But the suggestion thus given may easily be followed in many other fields.

When Is a Church Official Efficient?

BISHOP McCONNELL, who occupies about as many responsible positions as any churchman in America, raises the question. The bishop had been attending a meeting of the Methodist board of bishops, where the troubles of that great denomination were up for review. Why, it was asked, did the benevolences find the going so rough? One of the older bishops hazarded the opinion that there had been a loss in episcopal leadership during the last quarter of a century. Bishop McDowell was quick to point out that Methodist bishops today are immeasurably closer to the actual problems of local churches than ever before. Which leads Bishop McConnell, reporting the discussion in the Christian Advocate of New York, to add these observations of his own:

When I went into the ministry thirty-five years ago the presiding elder was always after me about the collections—of which there were a round dozen—but bishops dwelt in a realm apart. They are closer to their actual problems today than I have ever known them to be before. Too close, I often think. For as I listened to report after report on administration I could not help wondering how some of the brethren find time to breathe under such a mass of smothering details. If executive ability shows itself in the executive's success in getting others to do what they can do as well or better than he can and in reserving his own strength for what he can best do, I fear some of us are not good executives. Walter Bagehot, one of the most acute students of society that England has ever produced, used to remark that it was a bad sign when an executive gets too busy. He does not have opportunity for the careful and sustained thinking which makes for leadership of the higher quality. Moreover, the point of view becomes too exclusively administrative.

It is hardly necessary to point out that the bishop's comments apply to other church leaders than Methodist bishops. The whole passage might well be made the basis for a special conference at every denominational convention this summer.

Using the Aurora Tragedy For Political Purposes

THE investigation by a committee of the lower house of the Illinois legislature into the Aurora tragedy is, if newspaper reports can be believed, developing into precisely the sort of political farce that had been forecast. The investigating committee contains four vociferous wets, two drys and a "neutral." So far, the wets have taken almost complete charge of the hearings. Their purpose is plainly not so much to discover the facts in connection with the death of Mrs. DeKing as to attempt to discredit the county judge and the county state's attorney. If the latter end could be attained the wets believe that it might

be possible to overcome the results of the last election, in which the county voted in a regime pledged to law enforcement, and return to the wide open conditions which had previously obtained. Accordingly, the investigation has spent little time on the facts of the actual tragedy, merely securing from the witnesses a reiteration of the facts as given in the study of "The Aurora Killing" in our issue of May 15. But the effort of the wet legislators has been largely concentrated on finding some point of attack in the methods by which County Judge John K. Newhall and State's Attorney George D. Carbary have handled the case. With the committee as obviously prejudiced as this, its report to the legislature can have no value as an objective study of the DeKing case. The dregs of Illinois will have to be on their guard, however, lest the partisan report which will be submitted by the committee's majority is given credence in a subsequent campaign to unseat the authorities of Kane county. It is a wet campaign document that is being sought in this hearing—that, and nothing else.

The Church and Social Action

AS the social gospel makes its way into the intelligence of religious people it encounters the practical problem of the functioning of the church as the organ of such a gospel. Religion has two aspects: individual and organized. Individual religion, it is being increasingly recognized, can no longer maintain itself in a separate compartment of personal experience. Action and worship are two phases of a unitary experience: we have no right to call one of those phases religious in any sense that excludes or subordinates the other.

But religion exists in another aspect: it takes the form of an organization. It becomes a church. The church is a social institution, made up of individual men and women who conceive their lives religiously and aspire to make religion effective in their own lives and in the social order. If we reject the compartment idea of religion in the case of individual men and women, can we keep the compartment idea of religion in defining the function of the church? Can we continue to conceive the church as an organ of worship and deny that it has practical responsibilities for social action? Having abandoned subjectivism in the sphere of individual religion, can we continue to maintain subjectivism in the sphere of organized religion? Is the church merely a refuge, or is it also an engine? Shall the church deal only with individuals, or shall it act directly upon the social order, to reform and redeem the system within which individual men and women live? The church as an institution in society is a center, a reservoir, of vast moral power. This moral power is something which exists over and above the moral power which the individual

members of the church, acting as individuals, could exert. Is the church responsible for the exercise of this unique moral power which it possesses? Should it hold such power in abeyance while the character of the social order is being determined by the activities of other social institutions and forces?

The social gospel insists that it is the church's duty to take social action. Some progress has been made in devising ways for the release of the church's moral power in matters of public policy. As yet these are only timid beginnings. But such as they are they have aroused criticism and reaction both within and without the church.

It is inevitable that there should be criticism and protest on the part of those forces which have long exercised control of social changes. They see the church invading and challenging their prerogative. They know, too, in a vague way, the enormous power of organized religion if once it is turned into the practical channels of social reconstruction. In wrath and fear they shout to the church to attend to its own business. This is *our* business, say the financial interests, when the church, ever so timidly, undertakes to bear its testimony as to the inhumanity of a high tariff system. This is *our* business, says industry, when the church, in the name of childhood or the underprivileged, demands some reform in the factory system or the wage scale. This is *our* business, say the professional soldiers and the admirals, when the church in the name of human brotherhood takes a hand in the peace pact, or the cruiser building program, or disarmament, or the international debts and reparations. This is *our* business, say the distillers and brewers and the vast interests allied under the liquor traffic, when the church projects a campaign to abolish the curse of drink. This is *our* business, say the politicians and the newspapers when a clergyman uses the church's pulpit to denounce the unspeakable corruption of our political organizations and the outrageous defiance of the law of the land. *Your* business is religion, they say in chorus to the church; you stick to your business and leave ours to us!

We cannot now stop to talk back to these entrenched interests whose protest against the church's activity in public affairs is so strident. We are more concerned at the moment with the reaction of certain types of mind within the church itself. This reaction is registered frequently enough, but we have at hand an excellent illustration in a recent utterance by Bishop Freeman of the Episcopal diocese of Washington, D. C. Addressing a convention of his diocese the bishop deplored and condemned the "coercive" attempts of organized religion to affect legislation. He said it was "utterly foreign to a right conception of the church's function." He lumped all lobbying together as of one kind, saying that the church has "condemned, and rightly so, the influence brought by organized lobbies to effect legislation in the interest of certain corporate bodies that are seeking a selfish advantage," and he condemned the church for using

"like methods." We waive any criticism of the loose thinking which identifies the church's efforts to influence legislation with the efforts of "certain corporate bodies that are seeking a selfish advantage," and quote the nub of Bishop Freeman's statement as given in the daily press. "The church," he said, "had lost prestige and signally weakened its influence" whenever it had attempted through organized effort to direct and control legislation.

Its place as the conservator of things ethical and spiritual is undisputed. It has to do with principles rather than policies. If it lowers its standards to become an autocratic dictator (sic) in the concerns of legislative action or the choice of political candidates, it loses the respect and confidence of right thinking men. Not infrequently in recent years has it indulged in the discussion of matters economic and political and set forth conclusions that were unsound, uneconomic and unwarranted by the evidence submitted.

The dictum of Washington, "No entangling alliances," may well serve the church in this present critical hour. The pages of history disclose the sad and tragic story of confusion and discord where church and state have been in conflict. We are not unduly apprehensive that the stability or calm judgment of our people will be seriously disturbed by these sporadic demonstrations of misdirected zeal; our deepest concern is that, with vast bodies of our people, especially our youth, they may produce impressions that will affect reverence and respect for the church as an institution. Unfortunately the chief sufferer in these matters is the church itself.

Bishop Freeman, if we take his words at their face value, charges the churches with "dictatorial" and "coercive" activities in influencing legislation, but appears not to be apprehensive as to their effectiveness,—something of a paradox,—and gravely expresses his concern for the prestige of the church, especially among youth. The church, he says, is "the conservator of things ethical and spiritual," and for the church to undertake directly to act socially on behalf of its own ethical ideals is outside its function and will alienate public reverence for the church as an institution.

This sounds like something we have heard before, a thousand times. It sounds precisely like the remark of the respectable, comfortable, dignified citizen who doesn't vote, who spurns the suggestion that he attend a caucus or a primary, who takes no interest in politics, because politics is "such a dirty mess." He is too fine a gentleman to participate in politics. He is afraid of his dignity, his social standing, his prestige, if he does. So he sits in his club or his home nursing his prestige while his neighbors put up the best fight they can against the evils which he will not touch with his manicured fingers. Gradually, our public opinion is being educated to loathe that man as a shirker of his political and social responsibilities, as a parasite on democracy. Instead of saving his prestige, he is losing it. He may not know that he is losing it, just as the church may not know that in trying to evade its responsibility for social action it is losing the prestige and sacrificing the reverence of contemporary-minded people, "especially our

youth," which its unique character ought to command.

Is there an intelligent churchman in America who will accept Bishop Freeman's definition of the church as the "conservator" of things ethical and spiritual? It is because organized religion has proceeded on that definition so long that it is today losing much of its traditional prestige. A church which is to be the organ of an ethical religion, in a society which is increasingly conscious of ethical values, must be not merely the *conservator* but the *creator* and the *realizer* of things ethical and spiritual.

If the church is to recover its due prestige in modern society it must become an institution wherein moral ideals are created, and through which they are made effective. Things ethical and spiritual cannot be "conserved" at all except in creative and effective action. This is a law of the moral life, a law which applies no less to a moral institution than to a moral individual. And there is no way in which organized religion can create and effectuate ethical and spiritual values save by social action. There is no realm in which spiritual and ethical values have any reality whatever except in the social order. Apart from the social order they are abstractions, illusions, sentimentalities.

The logic of ethical religion, therefore, thrusts the church into the very thick of the conflict between the powers of this world and the powers of righteousness. The church cannot escape it, prestige or no prestige. That there are right and wrong ways of waging this battle, no one would deny. That there are limits in specific reforms beyond which the church should not go, no one will question. That the church should take positive action on every reform proposal that comes up, only a foolish person would assert. That the church should act when a substantial minority is unconvinced, is obviously debatable. That patience and the processes of education must be employed until the mind of the church develops substantial unity, is only common sense.

But to assert that the church, when it has a conviction, or sees a flagrant social or political wrong, should not mobilize its great moral resources on behalf of righteousness, and use the appropriate technique of democracy to attain its righteous end is to rob the church of its most essential and living function and to consign it to the hollow task of guarding and "conserving" an ancient deposit from which the vitality has long since gone out.

Any discussion of the function of the churches in guiding legislation will disclose the fact that opposition to such activity is likely due primarily to an unfavorable attitude to the specific legislation. It is notorious that the newspapers which shout the loudest about the church's "meddling in politics" speak in quite a different tone when the church's activity happens to coincide with their journalistic policies. They are glad to have the reinforcement of organized religion, and have no scruples as to questions of

church and state. The same fact is disclosed among churchmen themselves. Bishop Freeman inveighs strongly against the present activity of the churches in Washington, no doubt having in mind their law enforcement activity. But there are some questions upon which even the bishop of Washington would be willing to have his church do some lobbying. At any rate, the Episcopal church has not been averse to taking a vigorous part in those states whose legislatures have undertaken to abolish the common communion cup on sanitary grounds. When a legislature threatened such a prohibition Bishop Freeman's Episcopal brethren mobilized all their churchly resources to influence legislators against it. Did the bishop of Washington cry out against his church's political activity? Did he call what his brethren were doing a coercive, dictatorial, autocratic effort to direct and control legislation?

But if the Episcopal church is justified in lobbying against a bill which, in the name of public health, proposes to abandon the common communion cup, why are not other churches justified in bringing legitimate influence to bear in behalf of legislation involving world peace, or the enforcement of law, or any other righteous policy?

The orthodox answer to all this is to admit that the church is socially responsible, but to say that it should exercise this function indirectly, by producing the kind of men and women who would carry their Christian idealism into political and social relationships. This theory sounds well, but it has this defect: it doesn't work! The story of the statesmen whom the church has sent to the halls of legislation and to prominent political responsibilities does no great credit to the church. Churchmen in politics are hardly distinguishable from non-churchmen. We have only to name the famous Episcopalian, George Wharton Pepper, and the two famous Presbyterians, Will Hays and Andrew W. Mellon, and the three famous Methodists, Harry Daugherty, Len Small and William S. Vare—but why mention names at all? Where is there a single outstanding churchman at Washington today who clearly derives his convictions and determines his vote on public questions by principles which are distinctively Christian or even churchly?

There is not one. In saying this we are not invading the forbidden realm of motives. We speak by the published record. Let anyone take the record of congress for fifty years and try, on the basis of that record alone, to distinguish the churchmen from the non-churchmen, or even the "good churchmen" from the nominal churchmen. It cannot be done. The church is not producing statesmen of its own kind. And it cannot produce them until by direct action it brings to bear its moral power to remake the political system itself, and to invest it with new standards, new ideals, new principles of economic and social well-being answering in some degree to the vision of a kingdom which inspired the church's Founder.

Still Obsessed by War

[EDITORIAL CORRESPONDENCE.]

Geneva, April 24.

I'M EXCITED. I'm watching intelligent men doing a stupid—dangerously stupid—thing and can do nothing to stop them. I should like to jump up on this chair and shout a warning—but I can't. I can only boil over on paper.

Day before yesterday here in Geneva at the preparatory disarmament conference, Hugh Gibson, head of the American delegation, made a strong speech. He said that he represented President Hoover's views in favor of an actual *reduction*, not simply a *limitation*, of armaments. He based his argument on the multilateral peace pact. The leaders of the British, French, Japanese and other delegations heartily endorsed his speech. For nearly an hour there were grand hurrahs. Then the conference went into private session, excluded the journalists, and took up the next item on the official agenda: Chemical Warfare!

Today the journalists are admitted again and the discussion still centers around chemical warfare—the matter having been boiled down to this proposal by the Belgian delegation:

The high contracting parties undertake, *subject to reciprocity*, to abstain from the use in war of asphyxiating, poisonous or similar gases, and of all analogous liquids, substances or processes.

They undertake unreservedly to abstain from the use of all bacteriological *methods of warfare*.

(The italics are mine.)

The delegates adopt this proposal. Apparently they feel that they have made progress, for have they not turned a deaf ear to such arguments as this one advanced by Dr. Restrepo, the Colombian delegate: "I quite agree that chemical warfare is horrible, but nevertheless it is necessary to retain it for the defense of the weaker countries, and the best way of putting an end to war is to allow science free play in developing inventions of all kinds . . . *no matter how horrible or barbarous*, with the object of making war impossible."

. . . And now they are taking up the next item on the agenda: the use of aircraft in warfare. The German delegation proposes that the nations make no preparations of any kind for the use of aircraft in future wars. It is argued pro and con and finally voted down, only the Russians, Dutch, Swedish, and Chinese representatives standing with the Germans. . .

And so it goes. What excites me is this: The thirty nations here represented all definitely and solemnly renounced and outlawed law when they signed and ratified the peace pact, and here they are talking about how to make the *next war* more "humane"! Every now and then a voice is raised reminding the other delegates of the peace pact and asking, Why go on preparing for war? But such voices cry in

the wilderness. Silence and perplexed looks greet them—and the conference drones on.

The plain fact is that most of these delegates simply do not know how to think in any terms but the old war terms. To expect them suddenly to change and think instead of ways to establish and build peace is like expecting geographers who have written textbooks on the theory that the world is flat suddenly to begin to write geographies on the theory that it is round.

Critics of the league of nations may hasten to lay this situation to its charge, but that is too easy. The league is simply the host for this conference. It is only a "central meeting house where the nations bring as much or little of their business as they wish," and the nations of their own volition brought this business to Geneva and appointed their own nationals as delegates. The difficulty, therefore, lies not with the league but with the *minds* of the delegates. They are experienced only in a statesmanship based on the war system and have not learned to think in any other terms. If they met anywhere else—even in the offices of *The Christian Century*—they would be saying the same things.

From my seat here in the press gallery I look out past the delegates gathered around the great U-shaped table in this famous glass room of the league of nations building, out past the blossoming gardens on the shore of Lake Geneva, out to a strange little projection in the midst of the waters—a remnant of some prehistoric village which once thrived here under the shadows of the snow-crowned Alps. And I wonder if that old civilization perished because it could not learn to adjust its thinking to its changing environment.

Somehow our generation must grow a new crop of statesmen—men who can invent ways of maintaining peace rather than "conventions" for making war more "humane." Who will tackle the job? By what methods and what schools can such men be developed? Time will tell, but this much is certain: most of these delegates belong to an order that must pass. Their mental ruts are too deep.

FRED EASTMAN.

The Illustrious Dead

A Parable of Safed the Sage

I WAS in Westminster Abbey, in London, and I attended a solemn service of worship in that Venerable Place. And I sat close by the effigy of William E. Gladstone, and hard by that of Disraeli, and I noted that though they disagreed in life their statues seemed to get on well together now that both men are dead, and I was not needed to preserve the Peace between them.

Now, after the service had ended, some of those who were present went to see the Tombs of the Kings, and some to gaze upon the monuments to

Heroes and Statesmen. And some went to the Poets' Corner. And I noted how many men there were buried in Westminster Abbey whom nobody seemed to know or care about. And I said, These were mighty men in their day, and were buried here as a kind of Certificate of their Enduring Fame. But there were others who were buried here and were later dug up and cast out who live as few of those live whose Tombs remain here inviolate. And I beheld the graves of Eminent Soldiers, and Admirals, and Conquerors, and I beheld Very Few folk stopping to look at them.

But in the Very Middle of the Nave as we passed out did folk stand reverently and pay their tribute as they paid it to none of the Kings, or Statesmen, or Generals or Admirals or Scholars. For there is buried a Soldier, whose name and whose rank are unknown, being one of the bravely dumb who did their deed and scorned to blot it with a name. And I knew that around that same spot had stood the King, and his High Officials, with representatives of Church and State when they buried in that sacred spot, in earth from the battlefields of France and Flanders, an Unknown Soldier.

Yea, and there is no head that once wore a crown and now is mouldering into dust in Westminster Abbey that might now bow in reverence beside that Unknown Grave amid the mighty dead of Great Britain.

Now when I beheld all this, and considered of what Perishable Stuff is made the thing that men call Fame, I said that, however well Fame might be worth striving for, the thing best worth doing in life is to labour for a Noble Cause, the which Heroically Maintained shall preserve to later generations the things that make Life Precious. And whether those men who strive for it are known or unknown, and their graves be adorned or neglected, they shall find their immortality in the Perpetuity of that for which they lived and died, and though unknown they shall yet be well known.

New Altars

FORSAKEN are the altars of our sires—
Faith, hope and love, the reverent thought of God.

For men no more esteem His guiding rod;
They hail new faiths, beside new-kindled fires:
The flame of passion warms their hearts today.
Through golden doors they seek his high abode
Whom they revere; he speaks no mystic code,
This god they serve; no rapt, supernal way
Leads to his blessed place. On open roads
They ply their worship—to the god of lust!
The ancient shrines are prostrate in the dust
And conscience yields at last to carnal goads.
Men can no longer pray!—and manlike beasts
Have turned to sate themselves at fleshly feasts.

THOMAS CURTIS CLARK.

Psychology and "Now I Lay Me"

By Grace T. Davis

IT is now a good many years since the babies first broke into print in the form of books on psychology. After a while they made certain of the magazines. And now they appear as most interesting problems in the second half of the daily papers, in club programs, and in mothers' hour on the radio. Sometimes they are intelligence problems, sometimes behavior problems, sometimes mere physical problems, but it is seldom that the preacher pays them very much direct attention as spiritual problems. Possibly that is because the modern home does not study them in that light, either.

We have read how in old times parents "labored" in prayer for their offspring. When baby began to talk he learned to say, "Now I lay me down to sleep," and committing the Bible to memory, the catechism, and family prayers were the principal factors in religious education in the home. If these did not succeed the parents were concerned for his soul. Now, however, we have a feeling that if we are going to handle this problem of religious education adequately it must be on the basis of modern psychology, and yet we are rather vague in our ideas as to how to go about it.

Observing the babies we have come to a few general conclusions. It is what happens in the early years of infancy and childhood which is supremely important: all things taken into account, it is the home which is the ideal place for the education of the spiritual life; it is not the teaching of books or courses which is most influential in establishing the religious life of a human being, but rather personality, and the spiritual environment in which he moves; all fear is harmful rather than beneficial as a motive; in religious training, as in all education, it is a balanced development of the faculties which must be the aim.

The Ambitious Parent

Most parents are ambitious for their children. If Johnny is two inches taller than his neighbor Jimmy at the age of fifteen his mother rejoices, and if he later makes the football team both father and mother exult inwardly, however they may be beset by worry at the same time. Any school which can fit the boy for college in three and a half years instead of four looks fair to the parents' eyes, and Phi Beta Kappa keys are precious as royal jewels in the sight of an adoring mother.

But how many parents watch and hope for the great spiritual leader to appear in the boy or the girl whom they have cherished and loved up into manhood or womanhood? Physical and intellectual and emotional fixations are common, those pathetic arrestments of development which the psychologist is slowly learning to trace back to their causes. But the spiritual fixation of a child is not impossible! How many parents even recognize it when it occurs?

Surely we cannot recognize it unless we have some clear ideal of what it is we hope for, that aim toward which true religious education is striving. A complete definition of the purpose of religious education is difficult, perhaps impossible, since our religious vocabulary is far from perfect. Let us resort to a scientist for help. In a course of lectures delivered at Oxford, Evelyn Underhill condenses Herbert Spencer's findings on this matter of education.

Spencer's Idea of Education

"Herbert Spencer, whom one would hardly accuse of being a spiritual philosopher, was accustomed to group the essentials of a right education under four heads. First, he said, we must teach self-preservation in all senses: how to keep the body and mind healthy and efficient, how to be self-supporting, how to protect oneself against external dangers and encroachments. Next, we must train the growing creature in its duties toward the life of the future: parenthood and its responsibilities, understood in the widest sense. Thirdly, we must prepare it to take its place in the present as a member of the social order into which it is born. Last: we must hand on to it all those refinements of life which the past has given to us—the hoarded culture of the race."

Now, if education in general may be thus summed up, can we apply this summary to the spiritual life? Is this being done? Evelyn Underhill puts thus: "First, does the average good education train our young people in spiritual self-preservation? Does it send them out equipped with the means of living a full and efficient spiritual life? Does it furnish them with a health-giving type of religion, that is, a solid hold on eternal realities, a view of the universe capable of withstanding hostile criticism, of supporting them in times of difficulty and of stress? Secondly, does it give them a spiritual outlook in respect of their racial duties; fit them in due time to be parents of other souls? Does it train them to regard humanity, and their own place in the human life-stream, from this point of view? This point is of special importance, in view of the fact that racial and biological knowledge on lower levels is now so generally in possession of boys and girls, and is bound to produce a distorted view of life, unless the spirit be studied by them with at least the same respectful attention that is given to the flesh. Thirdly, what does our education do towards preparing them to solve the problems of social and economic life in a spiritual sense—our only reasonable chance of extracting the next generation from the social muddle in which we are plunged today? Last, to what extent do we try to introduce our pupils into a full enjoyment of their spiritual inheritance, the culture and tradition of the past?"

Here then we have at least an outline by which to measure what we are to do for the children of the church, and of Christian homes. In this intense and confusing life in which we mingle today in the United States, certainly there is need of all the aid which we can provide for spiritual self-preservation. There is need of a definite faith, not a mere intellectual assent, but a faith which has laid hold on reality through daily experience. "Now I lay me" is not enough. There is a necessity for the "art" of prayer, something which can be attained in all its power only through long practice, just as one would learn to play the violin or as one would acquire any other technique in all its fullness. The little child can hold a violin and draw the bow across the strings; he can repeat "Now I lay me." But he cannot meet the stress and crises of adult life and deal with them in heroic fashion, without a firm standing-place upon a philosophy of life and a habit of applying that philosophy which has been attained through some length of spiritual education.

Spiritual Self-Preservation

The custom of attention to these God-contacts can best be learned in the home. Loving attention to beauty, the habit of actually seeing nature, of observing people, of interesting oneself in situations with that health-giving detachment from self-seeking or self-interest which can alone provide the condition of profound insight, is something to be caught from those with whom one lives, not taught in any school-room.

The customs of our civilized parenthood are taught in the home. It is there that they are handed down from generation to generation. The very concepts of father and mother are acquired there, as well as the child's conception of his own place and relationship to all the members of the family group. The sort of home which will be the ideal home of the future in the mind of the youth, the quality of parenthood at which he will aim, depends upon the home in which he has been brought up with its example of success or sad warning.

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It appears to be a fact too obvious to mention. And yet if we judge from the trend of the youth conversation of today and from the attitude of many a young married couple toward parenthood and its responsibilities, it is something about which serious thought is greatly needed. How many young people grow up to the point of desire for matrimony without ever reaching the social climax of development which makes them ready in desire and fitness to become parents? There is a wide step between the two, for the former may be largely due to the urge of that ancient physical self, while the latter cannot be felt in all its glorious fulness without a readiness for self-sacrifice and a love which is unselfish, a flowering of growth which includes the spiritual as well as the physical

nature of man. A spiritual education for parenthood is a vital need at the present time.

The adjusting of personality to the intense and arduous environment of home making is not all, great as it is. The child must learn how best to find his place in the neighborhood, the city, the nation, and the world. The home is his laboratory for practicing all this. How does the family regard the laborer upon its own street, the foreigner who comes to the door in the capacity of ash-man or laundry-man, the problem of the poor tenement building around the corner? How does it relate itself to the various philanthropic enterprises of the town or city? How deeply is it interested in the political outcomes of its local elections? The child finds his pathway to these varied social relationships through his place in the family group, and if we view these matters in their profounder significance, these social reactions are a vital part of his spiritual training.

In all this education of the spirit there is a possible addition of beauty and tradition, a heritage of the past which should not be ignored. Life may be lived well, but in bare fashion. Duty may be performed crudely or it may blossom into grace and beauty. All this should be recognized by the thoughtful parent and just as he desires a richness of life for his child in the material or social realm so he will seek for the adornment of this religious heritage. Architecture, art and poetry are all rich storehouses of this wealth of the soul. The lives of the great saints are not the exclusive property of any one group.

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We have been deeply concerned of late—and rightly—with the working out of many problems which are, in their ultimate significance, religious. War and peace, international relations and good will, prohibition and the wider problem of a temperate existence, industrial relationships, and church union, all depend primarily upon the spiritual attitudes of men and women. Doubtless the future of humanity does hinge in large measure upon how we in our own generation deal with these matters. But the future is probably even more dependent upon what is happening to the next generation of church people who are now in process of growing up in our own homes. Are they being educated, actually educated in any adequate fashion, on the matters above suggested?

The great difficulty is to find the way to touch this problem. School curriculums can be manipulated in the mass. Sunday school courses can be mapped out by a central office. But homes are individualistic. They can be reached, if at all, only one by one. What happens in the home is altogether more important than what happens in the Sunday school. But how to get at it? They can only be influenced through that great urge of the spirit which works alike through institutions and through human hearts and through the divine awakening by education of the minds and desires of Christian parenthood.

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Those Menacing Machines

By T. Swann Harding

THE inhabitants of Samuel Butler's "Erewhon" were said to have acted in concert to abolish machines before the machines dominated them. That was a good idea. We have not been as clever ourselves. Butler saw what later writers have restated, without so much as giving Butler credit, that machines do tend to evolve like living organisms, to cast aside useless or obsolescent parts, to become more complex and more delicate in organization. But even today, with all the warnings we have had, we will persist in letting machines dominate us more and more largely because of our deliberate abuse of them.

Depressing as it may seem, and undoubtedly is, it appears to be true that one brick-making machine will now turn out 40,000 bricks a day, whereas in decidedly happier days it took a man a day to make 450 bricks. It is also said that one man replaces 42 at the open hearth steel furnaces; that three men now do in three to seven hours the locomotive repairs that once occupied eight men for three weeks; that an automatic bottle machine turns out as many bottles in a day as 41 men could once turn out, and that today the same number of men turn out three times as many automobiles as they did in 1914.

Leisure with Joblessness

These things must be so or they would not have been blurted out in the December 15, 1928, Magazine of Wall Street. But as machines lift the burdens from aching human backs, there come to millions moments of leisure filled with the despair of joblessness. Those 126 men who were relieved from the unesthetic task of loading pig iron by the advent of a machine were released from toil, true enough. The machine had taken their burdens and man had invented machines to do just that. But the machine also took their livelihood, which is not nice. Man habitually uses machines to make profits and that means that the leisure produced by the use of the machine is largely unrequited. Nor has man yet learned to starve in contentment, which offers yet another subject for intensive research investigation.

I should be borne more easily upon the buoyant wings of optimism but for my overcoat. I recently discovered that a friend of mine in Richmond, possessed of a wife and five children, had been so completely relieved of part of his salary by increased machine efficiency that he could not finance his coal bill by a deficit of \$60. His son-in-law, also my friend, decided to make an emergency appropriation in lieu of a Christmas gift in order to finance the coal, but he had himself been given so much leisure by machinery that this utilized his overcoat money and left him overcoatless. I in turn gave him an overcoat of mine, which was not charity, for it involved no sacrifice

whatever on my part, but the situation is indicative of a financial condition, especially when it is buttressed by the cases of my friends in Baltimore and Detroit who are jobless, my friend in New Jersey who (on \$60 a week) is compelled to borrow to finance Christmas—having collided with an obstetrician during the year—and other cases so numerous that they make me half ashamed of my own fortunate situation, conditioned as it so largely is by pure luck.

Unequal Distribution of Wealth

There is, then, unemployment today or in any period of "prosperity" which must be charged up against the perfection of mechanism rather than to dislocation of the economic system or financial depression. Moreover, while political speakers boast of the \$4 daily wage of the American laboring man (\$1,280 a year), the bureau of labor estimates that a fair standard of living requires \$2,000 per family. Or, to put it another way, only three per cent of our people own washing machines and five per cent vacuum cleaners; that is to say that one per cent of our people have 59 per cent of our wealth; 13 per cent of them have 90 per cent and 87 per cent of them have 10 per cent. Finally, the most aristocratic laborers we have, those arrogant gentlemen in the building trades, actually average \$1,940 per year, as they work but part time, and therefore these highest paid workmen come in just under the subsistence level of income. Such facts may well make us reflect as we gloat over the fact that a factory operative now turns out 32,000 razor blades in the same time it took him to turn out 500 in 1913; that the percentage increase in output per man in rubber manufacturing during the last decade is 211, in petroleum refining 83, and in cement making 61, and that our factories and railroads can run with 1,200,000 less men than in 1920.

Salesmen Needed

Of course it is a poor picture that does not have another side. As men are released from the machines and by them, it is reassuring to know that other activities arise to absorb their energies and to punctuate their enforced idleness with recurrent periods on wages. This is a distribution age. Production constantly threatens to swamp consumption and more than half of our business energy goes to restrain this catastrophe. Therefore high pressure salesmanship is necessary to create markets and to synthesize yearnings (or demand) in you and me for products which the manufacturer can make cheaply and must sell in a closed market. Many men are required for this business of getting a foot in the door and creating the thought in the mind of the housewife that she not only must have a dish washer—hotels and restaurants all having been equipped—but

that she must have a "Reflex" dishwashing machine, which cannot now be sold elsewhere.

Thus since 1870 the percentage of our people employed at production has dropped from 69 to 60; the percentage employed professionally and at domestic labor has dropped from 21 to 15; but the percentage employed at distribution has risen from 10 to 25. Or, to put it another way, the selling and advertising costs consume 23 per cent of the cost of production of automobile tires; the figure for women's clothes is 18 per cent, for groceries 22 per cent, for kitchen cabinets 18 per cent, for pharmaceuticals the same, for shoes 12 per cent, and actually 1 per cent for overalls.

In short, as it has been more elegantly phrased, many more men are required today "to stimulate consumption to absorb the increased output" than ever before. This, it is deliciously added, makes the whole community share "in the blessings of increasing wealth." Just how this occurs when you are out of work I decline to explain, and we know millions are actually unemployed right now, but why look into that, so long as installment plans work?

The Endless Chain

Reduced to logic, this means that if we have so overstimulated production that it has swamped our powers of consumption we must force ourselves to consume more in order that we may absorb our increased production, and then increase production still further to take care of our enlarged consumption, and so on. With regard to the installment plan, it seems felicitous to observe here that "it costs the buyer as much more to buy on the installment plan as it would if he borrowed the money at an interest rate of from 11 to 40 per cent and paid cash." This we have on the authority of W. C. Plummer in the supplement to volume CXXIX of the *Annals of the American Academy of Political and Social Science*, 1927, and comment would be profane.

However, seven years ago there were only 25,000 workers in the radio industry; now there are 150,000. Electric refrigeration was virtually unknown in 1920, but now employs 20,000. Oil heating has created 10,000 new jobs. It is vaguely disquieting to know that the number of insurance agents has increased almost 100,000 in seven years, and their death and accident rate must or should be high, while motion pictures industriously grew from 200,000 to 350,000 employes between 1920 and 1927. We have likewise 185,000 more teachers and professors, 22,000 more lawyers, 17,000 more clergymen, 5,000 more physicians and 25,000 more dentists in 1927 than in 1920. The cult of beauty and hotels and restaurants require respectively 170,000 and 525,000 more experts and servants than in 1920. But we must remember also that our population increased considerably during the seven years considered.

Therefore it appears that as millions of workers are released from toil and ardent production of ne-

cessities, a few hundred thousands of them are absorbed by new lines of luxury production and by various superfluous occupations designed to create and to satiate artificial wants. That such a situation is scientifically ridiculous I do not need to point out. It has decidedly comic aspects but, being sensitive, what annoys me is the fact that it seems generally agreed that we have some millions unemployed even during prosperity and despite our advance in synthesizing demand for luxuries. I rejoice that all these unemployed have not become insurance agents, radio producers, electric refrigerator salesmen and beauticians, but it still shocks me when, in their idle moments, they beat their wives' heads to pulp with poker or shoot themselves—or both—and often murder a child or two in order to complete their demonstration of contempt for prosperous things as they are; and they do these things with a persistent regularity that becomes rapidly fatiguing if not revolting.*

This same machine age which has replaced manpower has made men more neurotic. Our phylogenetic processes have not yet caught up with the new demands a machine age makes upon our nervous systems, and we have so far neglected to refashion ourselves biologically that we may successfully withstand the demands made upon us. Evolution is distressingly slow—except to fundamentalists who believe all our present types of humans sprang from a single ancestor within a few thousand years. Hence, more and more of us cannot resist the impact of financial distress, and violence is the natural psychological outcome, a new household criminal violence that is as menacing as it is frequent and generously inclined to share death and destruction with all who are near by. This continuous series of shootings, gassings, poisonings and head beatings is symbolic of

* Scientifically viewed, we have no reliable information to tell us what has happened to the millions of employes thrown out of manufacturing, railroad and mining employment by increased machine productivity and decreased markets. One guess I know of was contained in a paper read by Isador Lubin of the Institute of Economics at the annual meeting of the American Association for Labor Legislation in Chicago. As a result of interviews with 700 machine-made unemployed he found that but 40 per cent of those discharged during the preceding year had obtained new jobs by September 1, 1928, and that only 10 per cent of those who were reemployed had their old jobs back. One-third of the reemployed found work in industries entirely different from those which had relinquished them, and 29 per cent had to take jobs entirely unrelated to their former occupation, which positions they obtained with difficulty. Almost two-thirds of the subjects studied were without work for several months and a quarter of them for more than half a year. This is scientific evidence of a limited character but it certainly goes far to adumbrate a widespread condition.

It is also just as well to remember that unemployment means actual privation and that in 1928 Wallace's Farmer (December 14) quoted the lament of John E. Edgerton, president of the National Manufacturers' association, to the effect that America is producing of practically all commodities "regularly from 15 to 30 per cent more than it has the capacity and power to consume." Farmers have been troubled with overproduction for some time, and suffering privations the while, and now the manufacturers want legislative care taken of their surpluses. This would be hilariously diverting if it were not so stupid and so serious.

complete social maladjustment. Yet the best the Magazine of Wall Street has to offer is the reflection that a few hundred thousands of the superfluous millions have been absorbed in luxury occupations.

Creating Trade Vacuums

Meantime we really use machines to make money. Thus watches, for instance, were once very expensive and an expert craftsman might spend a year on one. Only a rich man could buy it, but it did fill a need. Then came the machines. A good watch could suddenly be produced for \$50, say. At once a vacuum appeared, for there were thousands who wanted a watch at that price. Production speeded up, the vacuum was filled and then production stagnated to a dull level of current demand.

But the machines had been perfected. A good watch could now be made for \$10. Instantly a new trade vacuum was created by the demand of hundreds of thousands who wanted a watch at that price. In order to get part of this valuable new market the manufacturers of \$50 watches scrapped many of their excellent machines and put in new ones capable of making the \$10 watches; they then competed with the other manufacturers in a race of feverish production until the new and greater vacuum was filled. Then again followed stagnation.

But next the \$2 watch became a possibility and millions of potential customers at that price created a new and enormous trade vacuum and another repetition of the process described above took place. Finally the country was satisfied; every citizen carried a watch as a necessity and there could be no more trade vacuums to induce manufacturers to install more machinery than normal production requires. Remember that in 1921 the Federation of American Engineering Societies estimated that print and shoe factories had 50 per cent over-capacity in the matter of production facilities and other lines of manufacture were in a similar situation, while such engineers as Gantt and Steinmetz have estimated that two hours per day of wasteless production in the United States would produce all that our long hours of deadly drudgery now produce. Here they include in waste the misuse of knowledge and resources and the whole sums up to the tendency to use machines merely to make money.

High Pressure Salesmanship

The country being saturated with watches, however, increasing sales resistance had to be battered down with ever more powerful sales methods. High pressure salesmanship came into being, designed to compel you and me to want a better watch, a watch for golf, another for evening wear, another for the office, or a "Discus" rather than a "Multex" watch, each being equally good. We became the center of converging forces seeking to compel us to give birth to deep yearnings for things we do not really and

naturally want—a newer style radio, an improved vacuum cleaner, a car each season, an automatic piano or a fancier watch. You and I were admonished to have special glasses for special occasions and to get a typewriter painted to match the walls of our den.

I am authoritatively told that I should ardently desire an automobile each spring (when I really want none at all and would not have one at any price) and a natural-tone phonograph when hundreds of people known to me personally are undernourished, clothed or sheltered, face financial problems so complex that they are continually in a state of almost morbid or neurotic harassment—which plays havoc with the next generation now in their charge—or are actually jobless and starving. Yet all this creation of demand is part of the great plan to make us prosperous and happy!

High Income Groups Prosper

For money is made. The larger incomes increase in number. The number of those receiving incomes of a million or over increased to 283 in 1927, the highest figure in our history and well topping the 231 of 1926 and the 206 at the peak of war profits, 1916. Most of the other income classes from \$10,000 up increased, though there was a decrease in those classes receiving \$5,000 to \$10,000 annually, and also in those below \$5,000. Moreover, it is to be remembered that periods of falling prices always benefit high income groups because the lines of expenditure which lag in dropping are much larger in proportion to income among the low income groups. Thus, taking the year 1913 as 100 per cent, the income of people getting \$2,500 or over stood at an index of 205 per cent in 1920, as against 195 per cent for those whose income was under \$900, and the respective figures for 1925 were 180 per cent and 177 per cent.

Industries are prosperous then and I am reliably informed that prosperity is widespread and extraordinary. I should find this more seductive if the gentleman with six small children who lives within a block of me had a decent suit of clothes—much less an overcoat—and if his progeny were not pale, ill-dressed and undernourished. For one thing, you see, the infant death rate drops steadily from 168 to 61 per 1,000 as the father's income increases from \$450 to \$1,250 annually; the figures are of vintage of 1918, but the proportion is usually maintained and it has faint nuances of distress for me at a time when the best food goes to corpulent old gentlemen in clubs and not to pregnant women.

It might reasonably be supposed that after this diagnosis I had a prescription to offer. But I believe much more realization of the diagnostic status is needed before we can indulge in therapy or even in prognosis. As a people we have not as yet thought pathologically in an economic sense enough to make any therapy hopeful. I mean by that, that as a people

we Americans do not know that we are socially diseased. We talk and believe in complacent prosperity; we boast of our economic health and think prosperity thoughts—none more positively than many of my worried or jobless friends. After all, a patient must realize that he is sick before you can begin to treat him.

It is obvious that our economic system is absurd. It is obvious that this is a menace. If we need proof of economic instability, here is an editorial in *Successful Farming* for January, 1929, which remarks upon the 23,146 industrial failures of 1927, the second largest number in our history, and goes on to point out how utterly incapable modern farmers are of meeting financial situations wisely. Much is said about the "inability to judge when a boom price is going to break," of "new uses, new fashions, a fickle buying public, changing attitudes," and producers are advised to "study their business so they may sense such changes as may prove disastrous, before those changes have wrought havoc with farming."

It simply cannot be done successfully. It is impossible for an individual to be omniscient. It is obvious that we simply must eventually evoke some sort of collective control to regulate rationally the enormous mechanism which we have collectively constructed. The machine could safely be used speculatively and for profits in an unsatiated market. But evidence accumulates that the market is becoming rapidly saturated and that even very high pressure salesmanship will soon be impotent to make people think they want things for which they really have no use. What then? Produce rationally and at the same time so regulate the economic structure that that pervading horror of horrors in all industrial occupation—joblessness—may be eliminated and the specter of starvation in a land of plenty be demolished. For men died of starvation in the streets of Baltimore in the fall of 1928, while politicians shouted about our unprecedented prosperity to audiences that were themselves existing on unstable economic grounds.

Poetry and Religion

By E. Merrill Root

IT WAS one of the superstitions of the dear dead days beyond recall—a superstition which lingers still in such eminent Victorians as Mr. H. L. Mencken and Mr. E. Haldemann-Julius—that there is a conflict between science and religion. Today, however, we have passed beyond such naive and simple psychology, and we know that there is no more conflict between science and religion than there is a conflict between the steering-wheel and the engine of an automobile. We know, or should know, today that there are two kinds of reality, or rather two ways of approaching reality: the static facts of any contemporary moment, with which science deals; and the dynamic *elan vital* behind any contemporary moment, with which religion deals. And we know, or should know, today that these are not hostile, but complementary.

The Poet's Equation

It is wisdom at the same time to study and know facts, like the scientist, the critic, the realist; and also to transcend and recreate the facts like the statesman, the saint, the poet, or the life force itself. Once we realize that science deals with the static, and religion with the dynamic, halves of life; that both are necessary and that both work together, even in opposition, like the arrow and the bow—then we are ready for a little clarity and common sense beyond the cloudy naive romanticism of grandiose souls like Mr. Mencken.

We can best see the true relation of science and

religion if we understand the true relation between prose and poetry: for science is to religion exactly as prose is to poetry. Science and prose both deal with facts, with the static, with things made; religion and poetry both deal with truth, with the dynamic, with the life that makes.

What is poetry? If I were talking of mere technicalities, I might discuss its "simple, sensuous, and passionate" qualities—the way in which it uses cascades of images, fancies like a whirl of brilliant fireflies, imaginations like terrible lightnings, music now like the moonlit brooks of Chopin and now like the roaring Niagaras of Beethoven. But at present my purpose is different and deeper. For poetry, if we seize its essence, is power, is urge and ardor, is plus and surplus of life, is star and dynamo, is (in short) simply the dynamics of the cosmos. Poetry, and not any miraculous series of external accidents bumping the amoeba up to man, moulded protoplasm into Prometheus. Rhythm and power (that is, poetry) are the basic realities that hide within the illusion which our poor pitiful senses call matter: so that physics today, instead of discarding the music of the spheres as a fancy, has had to extend it into the very atom as a sober fact.

Music of the Spheres

And poetry is simply this music of the spheres, this dynamic urge, this basic ardor of cosmic adventure. Poetry is drive instead of drift; poetry is not water willy-nilly flowing, but life growing with wit and will

like the oak tree or like Prometheus; poetry is creative spirit "terrible as an army with banners." Prose discusses the facts; but poetry creates the facts. A thousand prose scribblers analyze America, and their discussions die with the transient facts of their analyses; one Walt Whitman *imagines* America, and his creative synthesis swings into heaven like a golden vital sun around which the planets gather and beneath which the little lambs frolic and the tigers burn bright like ambulant bonfires.

Poetry, indeed, is simply the dynamic essence and reality of life. Prose is the arrow of glittering steel—long, straight, feathered, keen—able to fly through space and to strike down matter and reduce it to human domination and use; but poetry is Blake's bow of burning gold, whence (and whence only) man can shoot his arrows of longing at the blinding target of eternity. Poetry, indeed, is simply the zest and ardor, the heart's desire, the plus and surplus, the "Joy of giants, the joy without a cause," the energy and ecstasy, that alone make life. And the great fallacy and the great tragedy of our age is that we shape and we sharpen the arrows of glittering steel until perhaps we shall wear them away; but that increasingly we misunderstand, and we neglect, and we scorn, the bow of burning gold.

We Believe in Prose

Our age believes in the technique and the data of prose—in efficiency, in standardization, in the neat tidy fraction of the intellect called rationalism, in products and facts and things made . . . but our age denies and distrusts the technique and the data of poetry—the inner life and the inner light, creative freedom and individuality, the cosmos-embracing synthesis called mysticism, the dynamics and the truth. The life that makes . . . And eventually, unless we turn from the dull factual prose of living, back to the splendors and the powers, science itself will perish by sinking into dull scholasticism, into mere cataloguing pedantry, into routine academic manipulation of the Thibetan prayer-wheels of the intellect. Only dynamics, only poetry and religion, can keep the statics of life—i.e., prose and science—vivid and vital. Prose and science are excellent arrows: but we can shoot them only from a bow!

And religion is simply a different emphasis than poetry's on a different phase of the same basic underlying *elan vital*. Religion is, in social and individual life, exactly what poetry is in art. (Incidentally, if most priests are catastrophes and shams, so are most so-called poets.) One might show the relation of religion to science by a simple and exact figure: Science is like the strong oaken rudder of that Pinta whereon the soul of man, a new psychological Columbus, sails out to find passage to India; but religion is like the vast and silver sail which we raise, or might raise, which will catch the great cosmic winds, and which can bear us onward toward San Salvador and the

new world that lies beyond. But the great tragedy and the great fallacy of our age is that today we turn and we twist the rudder of science (as if, of itself, it could carry us onward toward the Happy Isles!), until perhaps we shall twist it off; but we will not hoist the vast and silver sail. Therefore, more and more we drift upon the rocks—the rocks of a smug, unhappy material civilization, of the convention of the amalgamated dinosaurs of existence which we call the machine age, of the philosophic chaos of these very disunited fluxes—which, with beautiful irony, we name the United States—of a fossil puritanism in thought and a protoplasmic paganism in practice, of a dull, joyless bludgeoning of Babbitt, of a counting of the ash-cans of life that supposes itself literature, of a sprawling and obtuse Empire that has not even the wit or courage to recognize itself for what it is. . . .

Our Need

In an age of matter, of machinery, of efficiency, of the twin extremes of vulgarity and of urbane skepticism, of Tweedledum Mencken and Tweedledee Ku Klux klan, of Mussolini, and of all the other skin-diseases of the planet, our only hope is to transmute the facts of our age in that fire of the spirit which is a renaissance of religion, a renaissance of poetry. We need a St. Francis dancing through the world like a golden flame of God. We need the eternity-piercing vision of a Walt Whitman, the agonized aspiration of a Shelley, seeking (and finding) the Wild West Wind blowing the cosmic clouds of being—seeking (and finding) beyond the many-colored glass the white radiance of eternity. What we need, in short, is a return to the cosmic dynamics: we need to raise the vast and silver sail; we need to echo the great cry of the great Blake: "Bring me my Bow of Burning Gold!"

If the naive wooden pedants should ever force a real "conflict" between science and religion, and should by any chance "overthrow" religion—which fortunately is as impossible as for a tree to "overthrow" its sap, or a man to "overthrow" his blood—the first result would be a reduction of science to the fossil pedantries of Chinese mandarins—to the dull, corpse-articulations of a mummy attempting to talk . . . And, to leave the negative for the positive, the return of an emphasis on poetry and religion as the dynamics and the soul of our life—which now, like the dinosaur, is almost all body—would bring that whole age of the future to this half age of the present in whose dreadful night we grope. Then, indeed, Columbus would come—to discover not a mere physical America, but that America which (at last!) is spirit and truth, is mind and soul. Then—and not till then—we shall be organic, coherent, articulate; then—and not till then—we shall cease to see life unsteadily and to see it in pieces; then—and not till then—we shall leave the chaos of the disunited fluxes, and inhabit—at last—the United States!

B O O K S

Forward from Sophistication

A PREFACE TO MORALS. By Walter Lippmann. The Macmillan Company, \$2.50.

BOOK after book has appeared during the past year or two in support of the thesis that morality must seek and find a new basis in this age of vanishing authorities and disappearing supernaturalism or else we shall soon have no morality at all. The timid wringing their hands in the presence of manifest evidences of the waning prestige of the ancient sanctions and helplessly wonder "what the world is coming to." The thoughtful observe the same symptoms of revolt but believe that these do not mean that the world is on the brink of chaos. The authorities which are vanishing can be replaced by other controls, less exact perhaps but more serviceable. The disappearance of supernaturalism does not mean the triumph of a materialistic naturalism. The clearest, simplest and frankest of all these books is Durant Drake's "The New Morality," to which I have had occasion to revert more than once in reviewing other books as establishing a sort of base line and constituting what Kant would perhaps have called a "prolegomena to any future ethic." Equally searching in its critique of the old order, and more complete in its argument for the possibility and practicability of the new, is this notable book by Walter Lippmann. It is not too much to say that if any thoughtful soul who is concerned about the future of civilization will to solitude retire with this volume he will find grounds for renewed hope at the same time that he is having his mind purged of platitudes and his dogmatisms swept away.

The purging and the sweeping away come first. Mr. Lippmann will be accused by many of overestimating the extent to which the bottom has dropped out of the old order and the traditional sanctions of morality. I pass over a dozen details which invite criticism on this score. But, after all, the point is not whether you or I are satisfied with the ten commandments as emanations from Sinai or other equivalent source of divine authority, but whether the modern world is likely to be controlled by these or any other commandments which purport to come as immutable deliverances from another world. The obvious answer, whether we like it or not, is that it is not. We live in a world that is in revolt against all sorts of authorities which claim to be exempt from criticism. Changes in political and social theory, as well as the processes of free thought and the dominance of the scientific method, have made it impossible for this generation to believe in a universe governed, either morally or physically, by a kingly person. (I quote again Middleton Murry's pregnant sentence: "The secret of the kingdom is that there is no king.")

But the characteristic of the post-war generation is not so much rebellion—for rebellion is a familiar and constantly recurrent phenomenon—as disillusion with their own rebellion. "They distrust the new freedom no less than the old certainties." Coe, in his "The Motives of Men," showed that this spirit of cynical disillusion is not well grounded, but no reader of modern literature can doubt that it exists. If there is no possibility of return to the old docility and naivete, is there a path that leads forward through sophistication to sobriety, self-control, and an enlightened disinterestedness which deserve the name of virtue and which issue in a life of rational satisfaction?

Yes, says Lippmann, there is. And it is this conclusion which makes the book constructive in purpose and outcome,

though slashingly radical with reference to all things that are merely traditional and some things which many of its readers consider more than traditional. Part I describes the debacle of the traditional faith, especially considered as an instrument of individual and social control. Part II deals with the humanistic basis of a new morality. Part III treats of the morality of mature and emancipated minds. It should be said, for the reassurance of those who may anticipate here an explosion which will destroy everything that they have been accustomed to regard as virtue, that nothing of the sort occurs. So far as a code is suggested, it is one which violates none of the decencies of life as these have established themselves in the habits and consciences of the general run of "good people." A cure for cynicism and an antidote to pessimism will be found in the author's argument that the forces of modern life in science, in business, in government and society, work toward that fundamental moral quality which he calls "disinterestedness." It is not a bad world, but a badly puzzled one; not a world which will not believe the old certainties, but one which cannot any longer find in them any certainty; not a world which recklessly refuses to be good, but one which refuses recklessly to waste its life in the pursuit of ends in which it finds no value. But in human nature itself, when it finds itself and comes to maturity, are all the elements that are necessary for the making of a virtuous and a happy society.

WINFRED ERNEST GARRISON.

Books in Brief

PERSONALITY AND THE SOCIAL GROUP. Edited by Ernest W. Burgess. University of Chicago Press, \$3.00.

The twenty papers which constitute this volume represent the contributions of as many sociologists to a new type of study of human personality. While it is not to be denied that an individual may, and for certain purposes should, be studied by subjecting him to intelligence tests, biometric measurements and the scrutiny of the conditioning of his responses by reason of his special experiences, it has occurred to many modern students of society and of human nature that, since individuals are always found as members of groups, it may be highly advantageous to study the effects of various types of association upon the development of personality. The studies here presented cannot be considered more than a preliminary survey of this fruitful field of investigation. Various types of economic, political, cultural and religious situations are considered with reference to their significance for the persons involved in them. Of special interest are the contributions of Ellsworth Faris on sects and sectarians, Robert E. Park on migrations and the mingling of groups, and Ernest W. Burgess on the family and the person.

INSTINCT AND INTELLIGENCE. By Major R. W. G. Hingston. Macmillan, \$2.50.

The author believes that animals possess intelligence and some power which is closely akin to human reason as well as instinct. He proves it by copious accounts of the conduct of spiders, ants, bees and wasps. Insects are, in general, much more intelligent than the higher orders. In his conclusions he takes sharp issue with Fabre who concedes what he calls "discernment" but denies intelligence. Intelligence and judgment, according to the author, are shown not by the extraordinarily clever things which members of certain species always do in certain standard situations—such as wasps paralyzing

spiders by stinging them in exactly the right spots—but by the adaptation of behavior to emergencies and unique situations. In spite of a strong tendency to perform highly specialized acts in fixed sequence under the impulse of instinct (and the analysis of instinct lies outside of his field of investigation), he finds that many insects can vary the sequence and art purpose-

fully to meet unprecedented crises which are thrust upon them by the investigator. The insect, he concludes, is something more and other than a living machine or automaton. If that is true, one may be permitted to hope that even the most rigorous biological and psychological science will ultimately concede to man at least an equal degree of self-determination.

CORRESPONDENCE

Illinois Answers the Wet Press

THE excerpts which follow are taken from the flood of letters which have reached The Christian Century from readers in Illinois, most of them accompanying orders for extra copies of the issue containing the article, "The Aurora Killing: A Study in Newspaper Practice." Only letters from Illinois subscribers are quoted, although the response to the article in question has been national.

The expose is most startling.—VICTOR E. MARRIOTT, Chicago.

It is a great article. Thanks.—F. A. MCCARTY, Bloomington.

It's the truth, and people need to know it.—SCOTT WITHROW, Aurora.

States clearly the case against the wet press.—EDWARD EVENSEN, Chicago.

You are doing an outstanding work in our country.—A. B. PECK, Paxton.

Surely a stirring and powerful piece of work.—CHARLES R. GOFF, Oak Park.

It validates the suspicion some of us have had.—DONALD H. STEWARD, Chicago.

A most timely article and a convincing statement of the case.—CLYDE MCGEE, Chicago.

This is "hot"! We have waited for something like this.—G. W. KINSMAN, Henry.

I never read a more timely or a finer piece of work.—SUMNER S. ANDERSON, Charleston.

I shall go in and personally see the editor of our local daily paper.—C. F. KEHR, Pontiac.

You must certainly be commended on that fine piece of work.—EDWARD H. KOSTER, Dundee.

I heartily concur in your attempt to let people know the truth.—CHARLES S. BOYD, Decatur.

I am very grateful for the article. It is of immense public service.—LEWIS B. FISHER, Chicago.

Yes, sir! I am right with you when it comes to exposing the wet press.—J. P. CUMMINS, Saybrook.

The greatest thing of the sort I know; a great service to the cause of right.—EDWARD FRANTZ, Elgin.

I wish everyone in the country could and would read the article.—(Mrs.) N. G. VAN SANT, Sterling.

It is such a relief to read something like this after the biased opinions of the Tribune.—A. MOSER, Princeton.

I'm a resident of Aurora, and I sure appreciated your article. Keep up this good work.—L. R. HUNTLEY, Aurora.

One of the best I have read. It surely places the responsibility where it rightfully belongs.—R. B. FOUTS, Macomb.

It was an eye-opener to me, for I did not follow the case closely in the newspapers.—WILLIAM L. MANNY, Paw Paw.

I am glad for the opportunity to do something to give publicity to this challenge to the wet press.—JOHN A. LOW, Glen Ellyn.

That's a good article. I had a guess that the Tribune had the story crooked from the beginning.—GEORGE HUTTON, Hoopeston.

Splendid piece of work. Your paper deserves to be complimented for rendering this great service.—J. M. BURAN, Forrest.

An unusually fine disclosure. I only hope that copies were sent to the editorial staff of the Tribune.—W. A. STAUFFER, Mendota.

A marvelous piece of work for which Christian people and law-abiding people should be very grateful.—T. N. EWING, Danville.

An article which puts us deeply in your debt. Many of us have had a feeling that there was another side.—G. A. ROWLES, De Kalb.

The Tribune's "news" where liquor or law enforcement is the topic gets scant attention from me.—W. G. COLVIN, Wilmette.

The Christian Century is to be congratulated on its exposure of the malignant distortion of the news.—ROBERT C. KEMPER, Huntley.

Congratulations on that article! It was most timely. You have done a great service in publishing it.—CHARLES S. BRADEN, Evanston.

I want to congratulate you on the article. It surely does show up the evil intent of our newspapers.—CARL D. GAGE, Downers Grove.

I appreciate The Christian Century for its exposure of the way of the promoters of misinformation through the press.—G. W. FLAGGE, Quincy.

Splendid revelation. I want several of the thinking men of the community to have the opportunity to read the article.—P. L. SMITH, Rockford.

I will place these extra copies in the hands of our sales managers, who have a wide influence among many salesmen.—C. A. MOORMAN, Chicago.

I spoke about the evil influence of the wet press last Sunday evening. I am sorry I did not wait a week to have this material.—G. D. HEUVER, Rockford.

I have indeed been stirred by reading the article in The Christian Century and will do my utmost to help spread the truth.—RICHARD C. MYERS, Chenoa.

I have wanted an unvarnished statement of the facts of the Aurora killing, but looked in vain in the newspapers for it.—JAMES M. THOMAS, Chicago.

It sure "stirs my blood," though the facts were all substantially known to me, being at my doorstep, five miles from Aurora.—J. V. WILLIS, Oswego.

Deserves to be in every American home. The Christian Century is always filled with good things but this is the very best.—FRED M. WHITNEY, Joliet.

This deliverance is of great value and I hope may mark the beginning of a real counter-attack against this whole base propaganda.—JOHN O. CRAWFORD, Rock Falls.

I spoke to one of our journalism instructors today about your

article and asked if he would be interested in using it in classes. He said he would.—W. A. GOODELL, Urbana.

We are greatly indebted for this timely discussion, which has done for us a service that should be broadcast to the newspaper reading world.—ALLEN E. DRIPPS, Evanston.

I suggest that you send a copy to every legislator at Springfield so they will be fortified when the investigation committee brings in its biased report.—WALTER APPELGAN, Macomb.

The attitude of the great dailies of the country on this question is so uniform as to suggest organized action, which should be exposed if possible.—ARTHUR B. DALE, Peoria.

This article might well be in pamphlet form to prepare our minds for other similar misrepresentations by the wet press.—(Mrs.) CATHERINE WAUGH MCCULLOCH, Evanston.

I took the copy of The Christian Century to our local paper here. The man in charge seemed much interested and promised that he would publish part.—J. FRANK YOUNG, Dixon.

I am grateful that you have had the courage to give this exposition of the whole matter to the public. When I read it I felt a deep indignation.—CHARLES C. MCGINLEY, Centralia.

It is my suspicion that these papers are subsidized by the liquor interests. It is high time they were exposed. I congratulate you for attempting it.—ERNEST L. BENSON, Elgin.

Splendid work. I enclose a dollar for the copies I request you to send to names attached. It is very little, but it indicates appreciation of your good work.—WILLIAM SWENSON, Tampico.

The article deserves the most careful consideration on the part of the Pulitzer foundation for a first prize as a great service to American journalism.—ELMER NICHOLAS, Evanston.

It stirs my blood, and for some time I have been near the boiling point. Never before do I remember seeing more glaring hypocrisy than is shown now by the wet press.—W. M. BRITT, Odell.

Calculated to clear the barrage of smoke that obscures truth concerning the wet and dry issue. Is there not something that can be done to start a new morning paper?—P. R. MCMAHAN, Chicago.

I am deeply impressed with the injustice of certain newspapers. I feel tempted to decide that they will need to publish more and better funnies to keep me as a subscriber.—H. SPENSER MISSNICH, Elgin.

Having felt for a long time the need for someone with courage, initiative and analytical insight to set forth the truth in this and other instances, I am delighted to see the article.—J. R. JACKSON, Freeport.

A wonderful piece of work, and because of what it reveals both with reference to the case itself, and with reference to the Chicago press, ought to be have a wide distribution.—E. G. SCHUTZ, Chicago.

I am firmly convinced that the furore created by the DeKing tragedy was pure propaganda calculated to pass the Weber-O'Grady bill through a normally dry legislature.—MARY LOUISE WALTER, Oak Park.

It is true that all of our local small town and village churches are receiving the same view that the Chicago press gives. I shall write short accounts and send to the editors of our rural press.—DELOS JAMES, Urbana.

Knowing the people who are engaged in the bootlegging business in some of the communities about, I judged the facts would be something as they are. You have rendered a service.—W. HARVEY YOUNG, Galesburg.

The article certainly deserves the widest possible circulation. Our hope is that the thinking public will be so nauseated by

the over-statements of the morning papers that reaction will be in our favor.—W. D. FAIRCHILD, Chicago.

I followed the case closely and all you have said conforms with the facts. It is wet propaganda pure and simple. The wet press is manifestly unreliable on any subject that involves the wet and dry issue.—ALLISON F. CLARK, Elgin.

Having read two different versions, I suspected misrepresentation by the morning papers. Again, when the report of the pastors' committee came out we hoped that we would some day get the thing "straight."—P. L. HOLLISTER, Chicago.

I sent for 100 copies containing the article. These copies, duly marked, I have sent to a picked list with the enclosed letter pasted on the fly leaf. I have also written four editor friends of mine.—ERNEST BOURNER ALLEN, Oak Park.

... Second, Be it resolved further, that we heartily commend The Christian Century for the deliberate and thorough manner in which they have gone into the Aurora tragedy and for the masterly analysis given to the public.

Third, Be it resolved finally, that we pledge our cooperation as patriots and Christians to The Christian Century in their effort to defeat the vicious propaganda which is being so eagerly pushed.—MINISTERIAL ASSOCIATION, Sterling and Rock Falls.

I lived for three years in that county and am familiar with the political setup involved, and, although I do not care to go into detail, I will say this, that you have done a much bigger piece of work in relation to that county than you realize.—FRED D. STONE, Chicago.

The timeliest sort of hit. Now that this splendid piece of work is in print, it ought to find its way to every professional man's desk in the country; every newspaper office and every minister's study in the United States ought to be bombarded with it.—S. L. WHITMORE, Forrester.

I congratulate The Christian Century on the exposure it is making of the wet press. My own conviction is that the daily newspapers of our great cities cannot be depended on to report anything which involves their own interests or their own editorial policies.—A. AUGUSTUS HOOSON, Alton.

How people who objected to having the government supported by license money, and felt that they were in partnership with the saloon, can support the Tribune with their money and not feel they are in partnership with it and responsible for its influence, is beyond me.—HARRIET STRONG, Downers Grove.

I have felt sure for many months that the Tribune and papers like it are the greatest menace we face. I spent nine years in newspaper work and, while I was never in the large newspaper field, I feel that the whole profession is suffering from the out and out program of lies carried in such papers.—HARRY A. COCHRAN, Edinburg.

I have read with interest the article on the DeKing matter. I think it is a very well written account of the true facts of that unfortunate affair, and I am appreciative of the way in which you brought out the means by which the truth was twisted and ignored in the press.—GEORGE D. CARBARY, Elgin (State's Attorney, Kane county).

The article was splendid. I trust you are keeping tab on the legislative inquiry which is going on at Aurora. From the reports in the Tribune they are simply taking the wet side of the case, publishing more of the questions which are being asked by wet legislators and not giving much attention to the replies.—A. E. WOODWARD, Sandwich.

Unquestionably it is high time that the inaccuracy and disloyalty of the wet press should be exposed; and that article is worthy of far more widespread publicity than it is apt to receive unless each of your readers assumes full responsibility for bringing it to the attention of the greatest possible number of thinking persons.—NORRIS L. DICKEY, Kings.

The Christian Century Associates

THE proposal I made last week for the assembling of a list of "inner circle" subscribers to be called "The Christian Century Associates" was prompted by my experience in reading the four thousand letters handed me last February on the occasion of my completing twenty years as editor of *The Christian Century*. There are five huge volumes. The letters have been alphabetically arranged. Volume one covers A to C, volume two, D to H, etc., like an encyclopedia. I am quite unable to make a business of reading these volumes straight through, but when I can snatch a few moments or an hour I turn to them with unfeigned delight. I am now nearing the end of volume four—O to S. As I read I have no difficulty in giving an impersonal application of the generous praise which the writers direct to me personally. I know it is *The Christian Century* itself that is being praised, and not the editor. When I feel my self-importance puffing up, it is that reflection which brings me back to normal. If I am in any danger of undue pride as a result of this avalanche of kindness, it is the pride of not being proud! So easily our virtues shade off into their opposite vices!

But the thing that has most impressed me as I have been reading these appreciative communications of good will and understanding is the constantly recurring note of desire on the part of the writers to have a practical part in extending the influence of *The Christian Century* and in actually furthering the spiritual and social ideals of which it has become the outstanding champion and interpreter. My response to this unmistakable note is the proposal that all our subscribers who have in any degree a desire to do a good turn occasionally in connection with *The Christian Century* shall indicate it to me by accepting the status of a Christian Century Associate. It seems to me that we have here the making of both an inspiring fellowship and a potent force through which great things can be accomplished.

If you did not read my "manifesto" last week,

will you not turn back to it now. It is the first thing in that issue, and is entitled "If I Were Not the Editor."

Let me here repeat. I propose nothing onerous or distasteful, nothing commercial. The Associates would not be asked for financial help in any fashion. I am simply seeking to gather the names of those subscribers who feel, and would like to have me made aware of their feeling, that they could be depended upon for cooperation in numerous little ways that would advance the ideals for which *The Christian Century* stands and extend to others the inspiration which they receive each week from its pages.

As I write, the day's mail is bringing in the first responses from last week's proposal. They are very heartening. By tomorrow the mail will, I hope, begin to show clearly how the suggestion appeals to our readers. In next week's issue I should be able to report whether the proposal meets with genuine favor or not. If 500 persons sign the attached coupon before June 15 our venture will be a success.

Charles Clayton Morrison

If you do not wish to cut your paper, please write letter or postal giving all information

TO CHARLES CLAYTON MORRISON
Editor *The Christian Century*
440 So. Dearborn Street,
Chicago.

Dear Mr. Morrison: I wish you to enroll my name as a Christian Century Associate, in accordance with the description of this relationship which you give in the issue of May 22.

My name
(Please use title—Dr., Rev., Judge, Miss, Mr., Mrs., etc.)

Address

The full name of my local church

.....
(For example, Calvary Presbyterian of Kalamazoo, Mich.)
(If not connected with a local church, please indicate.)

Name of group which I would like to represent

.....
(State name of club, local church, society or other group, or town, which you would like to conceive as your special "field.")

My occupation

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Aurora Article in Pamphlet Form

An unprecedented demand for extra copies of the issue of *The Christian Century* for May 15, which contained the article on "The Aurora Killing," soon exhausted that issue, even though several thousand additional copies had been printed. As orders continue to be received, asking that the issue be sent to influential persons who might not otherwise see it, the article has now been reprinted in pamphlet form. These pamphlets, together with other issues of the paper, are being sent to all those for whom copies have been requested since the exhaustion of the original edition.

New Buildings Planned for First Methodist Church, Evanston

The board of First Methodist church, Evanston, Rev. E. F. Tittle, minister, has been considering for some time remodeling and adding to the present buildings of the church, but having found a tendency in the present neighborhood toward business buildings and apartments, the latest plan is to sell the present plant and to erect new buildings, including a community house, farther north, at a cost of about \$1,250,000. About two-thirds of the present membership have moved north, it is reported. A pledge of \$265,000 has been made toward the new buildings, on condition that a new site to the northward be selected by July 1.

Dr. Bowie Says Fundamentalists Not Fundamental Enough

In a May sermon, Rev. W. R. Bowie, of Grace Episcopal church, New York, declared that "more multitudes than ever are turning their faces toward Jesus Christ." As to the fundamentalists, so-called, Dr. Bowie said that the trouble with them is, "not that they are fundamentalists, but that they are not fundamental enough. They have built on the dust and driftings of those unworthy dogmas beneath which men have buried the truth, and have not gone down to the foundation of the living rock"—the "real Christ as he was known to the disciples when they first rallied round Jesus and found in him the Lord of life."

Colgate-Rochester Commencement

The Colgate-Rochester divinity school commencement exercises were held at the Baptist temple and Alvah Strong hall, Rochester, May 19-21. The sermon was preached by Dean Thomas Wearing. Others taking part in the services were Dr. D. C. Macintosh, Dr. Alfred Gandier and Dr. E. H. Dutton. Dr. Rufus M. Jones delivered the convocation address, speaking on "The Nature of Inspiration."

Northern Baptists to Discuss "A Christlike World"

It is fitting that Bishop Francis J. McConnell, of the Methodist church, author of "A Christlike God," is to be the leading outside speaker at the coming convention of the Northern Baptists, at Denver, June 14-19. He will deliver an address on the morning of the first day. Other speakers

during the convention sessions are Rev. A. W. Beaven, on "The Christian Message for a Christlike World," Rev. M. P. Boynton on "The Responsibility of the Christian for Good Government," Rev. John Hope on "The Negro in America," and Dr. Herman C. E. Liu of Shanghai college in a missionary address. Rev. John Snape will preach the convention sermon, and Rev. John MacNeill, of Toronto, president of the Baptist World alliance, will conduct devotional periods throughout the convention.

Union Theological Summer Session

The dates of the summer session of

Union theological seminary this year are July 8-Aug. 16. The faculty includes H. N. Wieman, H. H. Tweedy, H. E. Fosdick, Henry Sloane Coffin and Reinhold Niebuhr.

A Medal for Mr. Rosenwald

The Gottheil medal for 1928 was awarded recently to Julius Rosenwald, Chicago philanthropist, the presentation being made in New York by Zeta Beta Tau, the oldest national Jewish college fraternity. Mr. Rosenwald's speech of acceptance was broadcast to 36 other cities. The Gottheil medal is awarded each year to the individual who has done most for

Rabbi Finds Age Intensely Religious

SPEAKING recently at the University of Cincinnati, Rabbi Isaac Landman, of New York city, editor of the American Hebrew and of a new "Encyclopedia of the Jews," declared that "intellectually mankind is just emerging from its adolescent stage and is living in the most tensely religious age of all human history. Dr. Landman's theme was "The Religion of Youth."

"If the sign of a religious age," said Rabbi Landman, "is the unquestioning belief in and acceptance of the dogmas, forms and traditions of our forefathers, then we are experiencing the most universally irreligious period yet recorded in history's annals. If, however, we evaluate the religion of a generation by the numbers who are studying and searching the meaning of the universe and the ultimate purposes of human life, then we are in the midst of the most vitally religious era that has ever stirred the human imagination and plumbed the depths of the human soul."

Bible as Source Book

"Never before have so many people of intelligence thought about religion and discussed its origin and its influence on civilization. Never before has the Bible been so assiduously analyzed as the source book of religion. Never before have so many books been written, published and read by such diverse groups of people on

equally diverse themes of religion. And never before have those eternal verities developed by religion as guides for society been more practically applied to the social order."

"It is the cry of modern youth for a religion of youth, the demand that modern religion square with modern knowledge, the insistence that religious experience be not segregated from the experience of daily life, that have wrought such apparent havoc with the old faith, the ancient dogmas, the after-this-life vagaries and promises."

Youthful Revolt

"Both Judaism and Christianity trace their genesis to the youthful spirit of revolt, of challenge, of protest, and of change. According to Jewish tradition, Abraham mocked the established, organized religion of his day. He shattered Terah's idols, destroyed his father's gods and demanded that religion square with the new knowledge which came to him after his study and observation of natural phenomena."

"According to Christian tradition, Jesus was a youth when he challenged the Pharisaic teachers in Jerusalem. He revolted against the religious dogmas and tenets of his day and generation. He defied the established authorities of the time and destroyed their fixed forms and practices."

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What the chauffeur said to Dr. Ainslie:

"Maybe it is none of my business, but for years I have been drivin' people to funerals every day—sometimes it is a Catholic funeral, sometimes it is a Methodist funeral or a Baptist or Episcopalian or some other kind of denomination—and drivin' along. I often think to myself, Why are there so many kinds of churches and all worshipin' the same God? They go separate roads, but they all find their way to the grave. Now this separate road business don't strike me to be right."

What Zion's Herald says about this:

"If men driving automobiles at funerals are becoming impressed with the scandal of denominationalism, it means that something must and will be done. The demand for reform has never come from those who are directly in charge of the machinery that must eventually bring such reform about, but always from those below who reach the place where they will tolerate the abuses no longer and who compel those in authority to bring about changes or be overthrown. In the pages of this book there is made a frank and honest effort to lay upon the hearts of Christians everywhere the necessity of abandoning denominationalism . . . What a thing if this book could be put into the hands of every churchman!"

The book:

THE SCANDAL OF CHRISTIANITY

by Peter Ainslie

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the Jewish people during the year of the award. Mr. Rosenwald was chosen for the honor by 16 Anglo-Jewish publications.

Dr. Sampey Succeeds the Late Pres. E. Y. Mullins

At a meeting of the board of trustees

of the Southern Baptist theological seminary, of Louisville, held at the recent Southern Baptist convention, Dr. John R. Sampey, for 43 years professor of Old Testament interpretation at the seminary, was elected president of the institution.

British Table Talk

London, May 7.

THERE is still nothing startling to report from the political arena. The bombshells, if any, are still to be exploded. The bright idea that visited Mr. Churchill's mind that Mr. Snowden's indiscretion might be turned to

The Last Three Weeks

glorious gain has proved unsubstantial. Nearly every conservative (in private) will confess that he sympathizes with Mr. Snowden. This speaker, by the way, laid on hard when he spoke on the wireless. I believe that the impatience of ordinary people with the waste of party warfare is growing. Some public men and others in an idle moment were discussing an ideal cabinet. They agreed that Mr. Baldwin ought to be prime minister with Mr. Ramsey MacDonald as foreign minister, and Mr. Snowden as chancellor! If one added a liberal or two, the team would be none the worse. In the necessities of the conflict it will be expected of conservatives, labor men and liberals to denounce each other, but there is a strange unreality about their language. If a government could be chosen to do two things—to bring about disarmament, to give a thorough expression to all that is involved in the Kellogg pact, and to do away with unemployment—that would answer admirably.

Derby Sweeps and The Law

As a nation we have laws against public lotteries. Equally true is it that for the stock exchange sweepstake 1,000,000 pound tickets have been issued. And there are very many other "sweeps" arranged for the Derby. Sweepstakes are the most harmless and perhaps the silliest form of gambling; the man who gives a pound for a ticket is not likely to be ruined; he pays a small price for the privilege of dreaming unlikely dreams. The home secretary will not interfere with these sweepstakes because he rules that they are not publicly announced. Tickets can only be bought by members; the tickets are all supposed to be held within the stock exchange; of course, they are not, and the whole business seems a piece of hypocrisy. If we are prepared to allow lotteries, we ought to say so. But the calling in of the police to assist in the tracking out of the printers of bogus tickets is a most amusing sequel. These sweepstakes are winked at; but to call in the law to secure that this illegal practice shall continue and not be thwarted by other illegal practices, that is likely to arouse merriment in Paris. As I write, however, I see that Scotland bans Derby sweeps. Whether it will do this successfully, or not, remains to be seen.

"Rhondda" and "Christian Belief in the Modern World"

"Rhondda" is the name by which the

Rev. T. Rhondda Williams, the chairman of the Congregational union, is known. His address this morning was upon "Christian Belief in the Modern World." It was a very forcible and frank plea for an abandonment of the old traditional theology. "I have maintained," he said, "for at least 35 years that the framework of the old theology has gone to pieces, and I feel quite sure that whatever the religion of the future will be, it will not be traditional Christianity." The old theology, he went on to say, was bound up with a worldview which has become untenable. He longs to see the pure religion of Christ set free. Rhondda is himself in part a mystic, and in part a chivalrous fighter against all injustice. At the same time he is by nature a rebel against all authority. In his plea on behalf of "Religion Without Revelation"—a book of true reverence and worthy of the deep study of all Christian thinkers—Rhondda says that Prof. Huxley declares that "Everything comes from (man) himself." While he, Rhondda, would say "Everything came *through* (man) himself." Only one word, it is true, is changed; but if Prof. Huxley had believed in that "*through*" he would never have written his book at all. In other words, in his desire to be just and comprehensive the speaker seems at times to minimize unduly the differences which are most important.

And So Forth

The academy is once more open. On Saturday last the banquet was held and, among other curious survivals, a representative of the army and navy—a fine representative it is true, Lord Plumer—was called to speak at the annual banquet in honor of British art! . . . The Thanksgiving fund is advancing by leaps and bounds. We have now the amount necessary to secure radium enough for the treatment of cancer. . . . Three excellent biographies came my way last week: the lives of Aggrey, Gairdner, and Lull, all three servants of Africa, though it is more than six hundred years since Lull died, and only a short time since Gairdner and Aggrey finished their work. . . . In a message to new voters issued by the Industrial Christian fellowship there is this counsel given: "Ask your candidates whether they are prepared to support the outlawry of war. If you detect in their answers any suggestion that they think it an opportunity for 'developing splendid manhood,' or that they fear 'there will always be wars,' rule them out as undeserving of your support." . . . A general, speaking in the east end of London at a peace meeting, said that he was descended from fighters at Agincourt and his father and grandfather had been soldiers, but he now realized that "the game was up."

EDWARD SHILLITO.

Dr. Sampey has served as acting president since the death of Dr. E. Y. Mullins, president for a score of years.

British-U. S. Exchange Visitors

Interchange of pulpits between leaders of the United States and Great Britain, a

strong factor in the promotion of better relations, will again be continued this summer. Representatives from this country will include Bishop Warren L. Rogers, Dr. Douglas Mackenzie, Dr. Cadman, Rev. John S. Zelle, Rev. Harold Schenck, Rev. Thomas Lutman, Rev. Guy Bleak-

ney, Dr. Glenn Frank and Rev. W. H. Garth. Among the British clergy who will visit the United States are Dr. Woods, bishop of Winchester; Dr. W. C. Poole, Rev. R. Moffat Gautrey, Rev. Frank Ballard and Rev. W. Purves. Dr. A. Herbert Gray, of London, will arrive in New York Aug. 25 and will spend several months visiting American colleges.

Correspondence from the Pacific Northwest

Portland, Ore., May 17.

THE isolation which has hitherto been one of the determining factors in north Pacific coast life, religious and otherwise, is gradually melting away. Effective June 9, the railroads will cut off five to seven hours from the time of their best trains from Chicago to this section, thus placing it on a parity with California.

A business day will be saved by the new arrangement. A little later an airplane passenger service will be inaugurated to Chicago which will enable travelers in a hurry to cut the railroad time in half. In spite of our disabilities due to distance, the number of distinguished visitors has been unusually large of late. Bishop William Lawrence of Boston has told graphically some of his exhilarating experiences in raising large sums of money for good causes. From the same city came Mrs. Lucia Ames Mead and Edward M. Mead preaching the gospel of peace. A little later Bishop Paul Jones, president of the Fellowship of Reconciliation, addressed various college and popular groups concerning the relation of the Christian gospel to the abolition of conflict. Dr. James L. Barton and Mr. W. E. Doughty have been discussing the closing aspects of Near East relief. Along more strictly ecclesiastical lines may be noted John M. Moore and Worth M. Tippy of the Federal council of churches, W. R. King of the Home missions council, and Paul Vieth of the International council of religious education.

informs me that evangelists trained in the Temple Bible school are making their appearance in the villages and helping to create a chaotic condition in the religious life there. . . . A bond house recently announced that it had loaned \$150,000 to a downtown church in one of our larger cities with insurance policies on the lives of the members as security. . . . Dr. Charles A. Cook, pastor of the West Side Baptist church in Seattle, recently celebrated the fiftieth anniversary of his ordination. He has attained interdenominational distinction as a forceful preacher of Christian stewardship. . . . About one hundred young men and women are expected to attend the annual convention of the Chinese Student alliance, western division, which will be held at Reed college on June 14. . . . Dr. Earl Hoon, at present pastor of the Hyde Park Methodist church, Cincinnati, has accepted an invitation to the leadership of First church, Seattle, and will begin his work there on July 1. This church has three thousand members and is one of the half dozen largest in the denomination. . . . The annual budget campaign of the Portland council of churches produced over \$23,000 toward a goal of \$30,000. The sum secured is \$6,000 more than a year ago and the number of workers and contributors was much greater than ever before. The largest item in the budget is for the continuance and expansion of weekday schools of religion.

EDWARD LAIRD MILLS.

R. J. Campbell Sees Possibility Of American-British War

Rev. Reginald J. Campbell, famous British preacher, has recently returned to England from a tour of the United States, and spoke at Brighton on the growing feeling which he found springing up between America and England. "One would think that civilized nations had had enough of war," he said, "and had suffered sufficiently from its dire effects to make them agree that in no circumstances would there be any such thing again. But this seems to be very far from the fact. A generation is growing up that does not remember the horrors of the struggle which ended ten and a half years ago. There are others who remember it well enough to retain permanently a sort of war mentality in their brains which they cannot get rid of. These talks of the inevitability of war and of the duty of preparing for the next war. . . . We are consistently being told on this side of the water that war with America is unthinkable. Don't you believe it. It is not unthinkable. We used to say that about Germany, but it came off, and we have already fought America twice. War with America will come again if we allow matters to drift on as at present." Dr. Campbell, closing his speech, gave strong emphasis to his feeling that "there is one thing to do to avert the disaster of war with America"; that is, "to make up our minds that in no circumstances whatever shall we draw the sword against our kinsfolk over the seas. What a wicked thing it would be. Let them say and do

Religion in Colleges

Reference has heretofore been made to the proposed establishment of a school of religion at the University of Oregon. The Oregon state college of Corvallis has actually been doing work of this sort during the past year. Twenty-seven students took some one of the four courses offered during the first term, 83 the second, and 110 the third. Mr. E. W. Warrington, who has been a Y secretary on the campus, has had charge of the enterprise, which has been privately financed. Courses completed receive college credit. Larger plans are in view. A dozen ministers and laymen, mostly from Portland and Corvallis, constitute the committee of direction.

And So Forth

"Ma" Kennedy, mother of "the Maid of Angelus," has her residence in these parts. This is a great boon to the reporters, who, envious of the slightly better fortune of their California colleagues, put her on the front page on the slightest provocation. While the direct influence of Angelus temple is probably waning, an evangelist who labors in the rural sections

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Further details are given in the Summer Announcements of the two institutions. Reservations of rooms should be made as early as possible.

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what they like, let them attack what they like and build what they like, but let us refuse to fight them. Go to arbitration

a thousand times and lose rather than go to war. Spiritual forces are always uppermost in the long run."

Special Correspondence from Japan

Sapporo, April 23.

SAPPORO and the imperial university of Hokkaido have just had a brief visit from Dr. Herbert L. Clark, professor of zoology at Harvard, and son of former President William S. Clark of Massachusetts Agricultural College.

A Scientist Acclaims Religion

Agricultural college who came to Japan in 1876, established the Sapporo agricultural college, and returned to the United States before his year's leave of absence had come to a close. The first Dr. Clark was in Sapporo only eight months, during which time he not only introduced the curriculum and system of operating an agricultural college that has now become a great university, but made such an impression upon the lives of the first small class of students and upon the cause he served as to give a decidedly Christian flavor to the future development of the entire island of Hokkaido. A grandson, now Dr. Clark-the-third, spent two years in Sapporo some time ago as a student pastor, and he too left a deep and abiding Christian impression on all with whom he had contact. Now Dr. Clark-the-second, a great scientist and a fine Christian, visits the old haunts of his father and of his son, and tells the thousands of students who flock to hear him that there is no shorter road to greatness than the way of "service, respect for personality, and fellowship with God." Materialists squirm and behaviorists wriggle, but the traditions of the university of Sapporo, where a few years ago there were more Christian instructors than at the University of Pennsylvania, were upheld. So long as the Christian president, Baron Shosuke Sato, is at its helm, the college halls will be open to Christian speakers.

Another Student Leader Expected

Now we look forward to the coming of Bishop James C. Baker of the Methodist Episcopal church, "father of the Wesley foundation," and for 25 years a leader of students at Urbana, Illinois. He will officially bestow upon Dr. Sato the degree and insignia of the doctor of laws, recently conferred by Ohio Wesleyan university. Bishop Baker will also address the students of Hokkaido university and in addition will speak at a great youth rally in one of Sapporo's public halls.

A National Character Is Gone

Baron Shimpei Goto has joined his ancestors. A romantic and forceful figure has been removed from the stage of both national and international affairs. While never quite politic enough to receive the imperial summons to head a cabinet, Baron Goto has held important portfolios in three cabinets in the past twenty years, and was ever a threat in the path of the reactionaries of whatever party. An avowed internationalist, he was always a

traveler and only last year engaged in an important mission to soviet Russia. As honorary president of the Boy Scouts of Japan, Baron Goto wielded great influence in the lives of several generations of Japanese boys. To them he stands in much the same place as does Theodore Roosevelt in the minds of American boyhood. While Baron Goto was a devout Buddhist, he nevertheless publicly confessed his hero to be none other than Dr. John R. Mott, and a newspaper interview to this effect appearing while Dr. Mott was in Japan recently did much to draw public attention to the growing bonds of fellowship between peoples whose cultures differ somewhat but whose hearts are essentially alike. Japan will miss Baron Goto's eccentric greatness of mind and spirit.

* * *

Episcopalians Join Christian Council

The Episcopal church of Japan has decided in annual convention to become a full participating party to the National Christian council. It is actuated in this decision by its sense of mission in the reunion of all Christian churches, and to that end has appointed a committee of six, three of whom shall be directly related to the National Christian council, the other three to concern themselves with the possibilities of cooperation and ultimate reunion with the Greek and Roman Catholic churches.

* * *

And So Forth

The Tanaka government continues to wobble but not to fall. Enemies trump up various and sundry "serious affairs" to harass the premier and his colleagues, but ever and anon, just before the much-heralded collapse, the general-baron-premier either succeeds in effecting a compromise or discovers some scandal equally damaging to the other party and another crisis in his government is successfully past. . . . The Buddhists always exhibit their greatest religious zeal just before and after the Great Shaka's birthday, April 8. Most followers of that faith, and many others besides, wear a pink flower on that particular day, and one finds the street cars posted with announcements of the activities of the Buddhist Sunday schools, young people's societies, women's organizations, etc.—quite as formidable a group of bodies as greets one from the Sunday bulletin of a Christian church, and largely copied therefrom. . . . Feverish preparations are being made for the world engineering congress scheduled to meet in Tokyo next October. Japan is becoming a most popular meeting place for international conventions, and her willingness to serve as hosts to all such indicates more clearly than do her petty political squabbles the extent to which Japan is being molded after the pattern of international fellowship.

T. T. BRUMBAUGH.



John Finley Williamson

And the Significance of His Contribution to the American Church

AS THE Westminster Choir sailed for Europe a few weeks ago, that sprightly news-magazine, *Time*, commented on the extraordinary position that this organization, with the Choir School behind it, has gained. Wisely, *Time* saw this remarkable achievement as another example of "the lengthened shadow of a man."

That man was, of course, Dr. John Finley Williamson. Of him, *Time* said:

"What Conductor Williamson wanted was better church music. He wanted to re-create an interest in the art of hymnology. Music, he said, was once the child of the church, where Bach, Haydn, Beethoven and the rest had their training. It should be brought back and made worshipful, the professional tang taken out. It should be devotion itself and delivered always with the greatest artistry.

"John Williamson, quiet son of a clergyman, took his first job in Dayton as teacher of public speech and church music in the Central Reformed Theological Seminary. Soon he was engaged in choral work and for two years he directed simultaneously the music of seven churches. Then in 1920 he founded the Dayton Westminster Choir, first made up of factory men and women, but later, because workers could not give the

time to satisfy the Williamson ideal, of people who, like himself, wished to devote their lives to church and choral music. Today the choir of the Westminster Presbyterian Church is preeminently a choral school where more than 100 men and women from 30 states have gathered for the three-year course that fits them to be choral conductors.

"The senior students have gone out as members of the touring choir, proven themselves as choristers. But back in Dayton they have learned more than the art of group singing. The Williamson course includes ear-training, conducting, hymnology, English, harmony, musical theory, history of music, Bible and church music literature. Five school days a week begin at 7:30 A.M. In addition there is field work, the organizing and conducting of graded choirs; then a tour (thus the personnel of the first choir changes each year); then church positions to be administered in the Williamson way."

THIS is well and truly spoken. But does it make clear to ministers in general the importance of the work of Dr. Williamson and his Choir School to the average church? There is an air about such an article that makes it seem to relate only to the program of the big church—the church with a music budget running into the multiplied thousands. No impression could be more misleading.

I have observed the work of Dr. Williamson for years. Out of that study I have gained these clear impressions:

1. It is profoundly religious.
2. It is completely practical.
3. It is adaptable to churches of all sorts.
4. It works on the principle of taking the resources that a church has, using and developing them.
5. It will reduce rather than raise the cost of music in many churches.
6. By the development of local centers of training, it will make good church music as available to the chapel as the cathedral.
7. It is planned to fit in with and reinforce the work of the minister; not to wrench or overshadow his program.

[An advertisement written by Paul Hutchinson, Managing Editor, The Christian Century, Chicago]

8. It is not planned to impose on a church, but to permeate a church.

These things have been demonstrated during the time when the Choir School has been operating as an independent enterprise in Dayton, Ohio. Now that, with the coming September, the school is to become a part of the famous Conservatory of Music at Ithaca, New York, the significance which the work of Dr. Williamson has for the work of every Protestant church will soon be apparent throughout the country.

A SCHOOL like this will never lack for students. I do have a fear, however, lest some of the ministers who clearly perceive the need of a deepening and enriching of the ministry of church music should withhold their active interest from this enterprise because they imagine it is too ambitious for their congregations.

Every minister, for example, in the vicinity of Ithaca—that is, within a radius of 100 miles—should be getting in touch with the Choir School immediately to see how it can help in the solution of his church music problems. There's many a small church in the neighborhood of Dayton where the music will never drop into mediocrity again because of the service which the Choir School has been happy to render.

And there are hundreds of churches which, although they cannot take advantage of proximity to Ithaca to share in the contributions of the Choir School and its undergraduate students, should begin today to consider with Dr. Williamson whether they do not offer a place in which a coming graduate can enter on his life service.

It is personal cooperation, personal correspondence of this sort that Dr. Williamson and the other officers of the Choir School are now seeking. They can be reached at the

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Presbyterians Wipe Out Foreign Board Deficit

The board of foreign missions of the

Presbyterian church closed the fiscal year closing March 31 with all obligations for the year paid, and with a balance of \$272,-

Special Correspondence from India

Poona, April 26.

IN THE early days of the nationalist movement in India, several patriotic Indians—especially young men and students—believed that political independence could be achieved only by the methods of the revolutionary.

The Reappearance of The Bomb

Secret societies for committing political murders and for terrorizing political opponents, were common in those days. But with the entry of Mahatma Gandhi into the arena of politics, he has been holding aloft the ideal of nonviolence and gradually weaning the politically-minded Indians from their belief in the use of force. But now the tide seems to be turning. The lofty ideals of Mahatma Gandhi are in these days openly declared by many to be nothing more than ideals. Worse than that, they are going back to the cult of the bomb and the use of violence for attaining their ends. A sad illustration of this prevailing tendency was afforded by the throwing of bombs into the hall of the legislative assembly at Delhi on April 8, when the assembly was in session, by two young men who somehow got admission into the visitors' galleries. This resulted in serious injuries to one member. It was providential that there was no loss of life. This action of these misguided youths has met with very strong disapproval from men of all parties, and has been widely denounced as seriously retarding the political progress of India. The incident reveals that there are in existence in India at the present day organized revolutionary movements which work underground for the overthrow of the present political system. It will be a bad day for India if methods of violence resorted to by these misguided patriots find favor with the younger generation of this land who are intensely anxious to see their country attain complete political independence.

that the English Wesleyan church came into these negotiations. It has also to be mentioned that the South India United church is itself the result of union effected some years ago between church bodies of Presbyterian and Congregational origin and polity. If the proposed scheme of union goes through, as there is every reason to believe it will, Indian Christians numbering a little more than half a million will be brought under one church organization. Even then, some of the large church bodies in South India, like the American Baptists, the Lutherans and the American Methodists, will be outside this union. It will also not affect the 400,000 Indian Christians in the west coast of south India who from early centuries have had ecclesiastical connection with the churches of Syria, Edessa and Persia. The one million and more who are members of the Roman Catholic church in South India will also be entirely untouched. The south Indian scheme is, as far as one is able to ascertain, the first instance in which agreement has been reached in the matter of an organic union between the Anglican church which is episcopal and catholic in its traditions and a free church which is decidedly protestant in its outlook.

The Main Principles Of Union

The principles on which the scheme of union is based can be mentioned here only very briefly. A constitutional episcopacy is accepted, by which is meant that the bishops shall be elected by the church and they shall perform their duties in accordance with such customs of the church as shall be defined in a written constitution. The existing ministers of the three churches are to be accepted as ministers of the word and of the sacraments without any kind of re-ordination. It is agreed that for a period of 30 years succeeding the union, the ministers of any church from the west whose missions have founded the originally separate parts of the united church may be received as ministers of the united church, provided they are willing to make the same declarations as are laid down for candidates to the ministry in the united church. After this period of thirty years, the church will consider and decide the question of exceptions to be allowed to the general principle of an episcopally ordained ministry. While the united church aims to be an independent and autonomous body, it is clearly understood that it shall maintain fellowship with all those branches of the church of Christ with which the uniting churches now severally enjoy such fellowship. From this brief enumeration of the main conditions of the proposed union it will be realized that both the Anglican and the free church leaders are willing to give up practices and traditions which they have been accustomed to hold dear.

P. O. PHILIP.

000 made possible by a cut in appropriations to the field, by savings in the year's expenditures, and by the church's generous

response to the board's appeal to wipe out the deficit of \$293,000 which had accumulated during the two preceding years. In

Special Correspondence from Chicago

Chicago, May 18.

THE superpatriots are upon us again. This time it's the "National Patriotic society"—whatever that is; it's new to me—that wants to keep us from seeing "Krassin" next Monday night at Orchestra hall. "Krassin" is the

A Quarantine Against Ideas

official Russian film depicting the rescue of the remnants of the ill-fated Noble arctic expedition, and is being shown under the auspices of the American Society for Cultural Relations with Russia. Everyone will remember the thrill that went around the world when the Russian ice-breaker Krassin battled its way at great risk and against almost insuperable difficulties to that pathetic little party on the arctic ice and carried them out in safety. No one was, at that time, grudging in praise of that courageous deed. But reflection has brought to mind that these supposed heroes were after all despicable bolsheviks and not only must the facts be forgotten as soon as possible, but the pictures taken at the time must not be looked upon. It constitutes subversive propaganda, dangerous to American interests. A letter being distributed by the National Patriotic society says, in the mild manner characteristic of the super-patriots, "The film is being made use of to create a more favorable impression of that bloody, incestuous, atheistic land of communism, Russia (the Union of Soviet Republics)."

* * *

Varied Faiths Cooperate for Peace and Brotherhood

Chicago temple (First Methodist church), of which Dr. John Thompson is pastor, was host last Friday evening to a unique and significant service. Representatives of six of the world's great religious faiths occupied the same platform speaking on the theme, "Peace and brotherhood as taught by the world's great living religions." The keynote was struck by Rabbi Louis L. Mann, of Sinai temple, speaking for Judaism, who said, "No religion has a monopoly of all vices or virtues. What we need in this storm-tossed world, filled with prejudice and bigotry, is not tolerance but sympathy; sympathy leading to appreciation, to dedication, and finally to consecration to all that is good and noble." Other speakers were, Kenso Kawakami, Japanese Buddhist priest; Dr. Graham Taylor, of Chicago Commons, Christian; Mr. Dji-Hian Jap, Chinese Christian-Confucianist; Dr. Balibail Dasannacharya, a Hindu Brahmin; and Sufi Mutiur Rahman Bengalee, a Mohammedan of Punjab, India. Each speaker emphasized the contribution made by the founder of the religion he represented to human brotherhood and peace. Mr. George W. Dixon and Rabbi Solomon B. Freehoff presided, and the service opened with the shrill Moslem call to prayer by Dr. Bengalee and closed with solemn ancient Hindu chants by Dr. Dasannacharya. Are we to have respect and cooperation as

between the great religious faiths of the world? If so, it will demand a re-orienting of the missionary enterprise.

Father O'Donnell, Noted Chaplain, Dies

The Rev. John L. O'Donnell, D.S.M., chaplain in the 33rd division during the world war, and for several years past pastor of St. Ethelreda's Roman Catholic church, died during the past week in Atlantic City. Death was attributed to heart disease brought on by being gassed in an infantry attack during his service in France. He was nationally known in the American legion and was an idol of Illinois world war veterans. General Pershing's report, which was the basis of the award of the D.S.M., said of Father O'Donnell: "As regimental chaplain he was ceaseless in his efforts to better the welfare of the men and during the period of operations accompanied the attacking waves in every action in which the regiment took part. Exposing himself to artillery and machine gun fire to care personally for the wounded, organizing parties of stretcher bearers, going without a thought of personal danger wherever he was needed, he set an example of courage and heroism appreciably raising the morale of those with whom and for whom he worked."

* * *

Dr. Roy B. Guild Returns To Chicago

Dr. Roy B. Guild, for six years pastor of Leavitt Street Congregational church, Chicago, and recently for four years pastor in New Bedford, Mass., is to return to Chicago as associate general secretary of the Federal Council of Churches of Christ in America. He will be associated with Dr. John M. Moore, general secretary in charge of state and local extension. He will give particular attention to the great area of which this city is the center. Dr. Guild is no tyro in this work. In addition to other important secretarial and executive work he was for ten years executive secretary of the commission on interchurch federations of the Federal council.

* * *

And So Forth

The Chicago church federation's commission on evangelism reports that 60,000 persons were added to the membership of Chicago churches between Easter 1928 and Easter 1929. . . . "A Fighting Chance for the Protestant Churches" was the subject of a lecture by Dr. Samuel A. Eliot, pastor of the Arlington Street church, Boston, sponsored by the Chicago theological seminary, the Meadville theological school and the Ryder divinity school, in Graham Taylor hall on May 14. . . . Rev. H. Schwendener, of Chicago, a missionary of the Christian and Missionary alliance, is reported to have been kidnapped by Chinese bandits near his mission at Sungtao, Kweichow, China.

CHARLES T. HOLMAN.

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consideration of this response, and in order to go to the general assembly in St. Paul and enter the new year without any deficit,

the board voted to charge the balance of the old deficit—\$21,000—to the profit which has been made from the sale of part

United Philippine Church in General Assembly

Dumaguete, P. I., May 1.

THE MEETING, which has just closed, of the general assembly of the United Evangelical church in the Philippines marks an epoch in the progress of evangelical Christianity in the Philippines. It is the consummation of a movement for which such Protestant Filipino leaders as Commissioner Camilo Osias, Dean Jorge Bocobo, Mr. Isaac Barza, Mr. Jesus Dimeros, Attorney Pedro Ylagan, Attorney Juan Naboong, Dr. Gumersindo Garcia, Prof. Gerardo Florendo, and others have long been working and praying. It is bound eventually to result in a union of most, if not of all of the evangelical forces in the islands.

The United Evangelical church, of which the general assembly is the highest governing body, not subject to the jurisdiction of any ecclesiastical body in the United States, includes all the churches organized by the United Brethren, Congregational and Presbyterian missions and the United Church of Manila, heretofore an independent congregation but now incorporated in the Manila conference of the United Evangelical church. It represents more than 200 churches in 35 prov-

inces with a combined membership of about 35,000 and a constituency of twice that number. Administered in connection with it are eight hospitals, 12 dormitories, a number of training schools, the union high schools of Manila and the well-known Silliman institute located in Dumaguete.

Filipino Leadership

The consummation of this movement is bound greatly to increase the church consciousness of these Filipino Christians, independent of mission influence, an object for which missionaries all over the world are constantly striving. It places control in Filipino leadership more distinctly than is the case in any other church body in the islands. The Rev. Enrique C. Sobrepena, the brilliant young pastor of the United church on Calle Azcarraga, is the moderator or president of the new body. Rev. George W. Wright, of the Presbyterian mission, is secretary-treasurer. Mr. Isaac Barza, a well-known insurance man of Manila, is the chairman of the finance committee, which is composed of a number of laymen from various parts of the islands, among them Mr. Q. Fadullon of Cebu, Dr. Pedro Ylagan and Attorney Jose Estacion of San Carlos. The general assembly provided funds to secure a pastor's assistant for Mr. Sobrepena so that he may be in a measure released to serve the whole church whose congregations are numerous in La Union province, in the Tagalog and Bicol provinces, and the provinces of the Visayas and Mindanao.

The part that the laity must play in the work of the church came into prominence in the deliberations of the new church. Stirring addresses were given by different ministers challenging the laymen to greater participation in the work of the church; laymen responded in equally stirring addresses accepting the challenge and pledging themselves to a more loyal support of the church's program. A movement was set on foot to make this determination vocal to the whole church, which will inevitably result also in giving the laymen a larger share in the church's counsels. Steps were taken to establish a paper to serve as the organ of the whole church, to be controlled by the laymen.

Missionary Advance

Missionary work is at present being carried on among the Igorots in Benguet, Ifugao, Bontoc, and Kalinga in four different centers. This work is being carried on with funds provided in part from the United States and in part from the Philippines. Similarly a large and urgent opportunity awaits the church among the pagan tribes of Mindanao as well as among the Moros.

All the sessions of the assembly were pervaded with a fine spirit of unity. The utmost good fellowship prevailed among the delegated missionary and national, lay and clerical.

PAUL DOLTZ.

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of the securities that were turned over to the board, at very considerate prices, in the settlement of the estate of Mrs. Anna M. Harkness. Receipts for the year from living donors increased \$153,116.67 over the preceding year, making total receipts from the living donors of \$4,149,188.03. The increase from the churches was \$96,676.91; from church schools, \$8,111.46; from women's and young people's organizations, \$11,534.53; from individuals, \$36,793.77—a total of \$153,116.67. Receipts from endowment funds, legacies and other sources totaled \$738,605.17, making total receipts, not including the Harkness bequest, of \$4,887,793.20. The board received as a result of the Harkness bequest a total of \$2,639,285.90.

Austin, Chicago, M. E. Church Largest in Conference

With 2,250 members, the Austin (Chicago) Methodist church has the largest membership of all Methodist churches in Chicago or in the Rock River conference. Nearly 1,600 members have been received into the church during the seven years' pastorate of Rev. James L. Gardiner. Dr. Gardiner is a Canadian and received his education at Northwestern university.

American University to Promote Palestine Seminar

The American university, Methodist institution of Washington, D. C., has announced a seminar to Palestine for this summer, under the leadership of Dr. Arthur J. Jackson, director of the department of religion at the university.

Memorial Service for the Late Dr. Kelman

A memorial service for the late Dr. John Kelman was held at Fifth Avenue Presbyterian church, New York, in which field he served as pastor from 1919 to 1924. The sermon was preached by Dr. Henry Sloane Coffin; the hymns and anthems sung were favorites of Dr. Kelman.

Rockefeller, Jr., Makes Large Gift to Catholic Charities

Cardinal Hayes, of New York, recently announced a gift of \$25,000 from John D. Rockefeller, jr., for the Catholic charities appeal of New York diocese. Forwarding his contribution, Mr. Rockefeller wrote: "Although I have not been solicited for a contribution I feel that this work has a claim on the citizens of New York regardless of religious faith. In trying to meet human needs and make life happier for our fellow men we are all of us, Catholics, Protestants and Jews, alike serving a common cause. Human sympathy cannot be divided by sectarian lines."

Dr. Rufus Jones Feted in California

More than 100 alumni and former students of a dozen Quaker educational institutions of the country gathered at the First Friends' church of Los Angeles early this month to honor at a dinner Dr. Rufus M. Jones, who had just completed a week's series of lectures at the University of Southern California.

Priest to Write History Of Methodism

According to the Catholic Citizen, a Franciscan priest, Rev. Maximin Piette,

doctor and master of theology of Louvain university, Belgium, is preparing "what is expected to be the first really scientific history of the Methodist church in America." Such a work, Father Piette believes, can do much to break down the prejudice existing between members of the Methodist and Catholic churches. In preparing for the writing of this book, which is to be called "The American Methodism," Father Piette is traveling more than 20,000 miles throughout this country.

Dr. E. E. Stauffer Heads Kansas Council

Rev. E. E. Stauffer, pastor of St. Paul's Lutheran church, Wichita, has been elected president of the Kansas council of churches. Dr. Stauffer was one of the organizers of the council.

Two New Bishops for the United Brethren

At the recent general conference of the United Brethren church, held at Lancas-

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an independent, gracious and mentally vigorous personality who is sometimes discriminatingly called the first citizen of Kansas City."

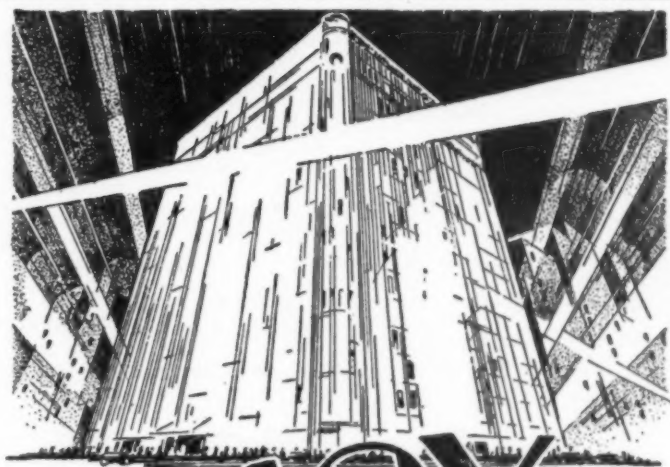
Dan Brummitt here speaks in the Northwestern Christian Advocate of Burris Jenkins'

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ter, Pa., two pastors were elevated to the position of bishop: Rev. G. D. Batdorf, of Dayton, O., who goes to the east area, with headquarters at Harrisburg, Pa.; and Rev. Ira D. Warner, of Akron, O., who goes to the Pacific area, with headquarters at Portland, Ore. Bishop H. H. Fout of Indianapolis, Bishop A. R. Clinger of Dayton, O., and Bishop A. B. Statton of Kansas City, Mo., were reelected.

Boston Episcopalians Lose Another Leader

Rev. Prescott Evarts, rector of Christ Episcopal church, Cambridge, Mass., for the past 29 years, has announced his resignation, effective Oct. 30, which will be Dr. Evarts' 70th birthday.

Los Angeles Baptist Decries Cathedral Churches

Rev. Norman B. Henderson of First Baptist church, Los Angeles, attracts attention because he resigns his position with that church of 2,100 members to become the pastor of the First Congregational church of Fresno, where the only requirement is to be that he shall be "intellectually honest." In an address before the Methodist ministers of Los Angeles Dr. Henderson questioned the wisdom of building seven or eight million dollar churches on Wilshire boulevard when "in the outlying districts there are thousands of children who need the equipment which is practically wasted in these magnificent temples of worship."

Dr. L. H. Murlin Is Returning Home

Dr. L. H. Murlin, of the American church in Berlin, with Mrs. Murlin, attempted a trip to Palestine and Egypt a few weeks ago, and it is reported that the strain of travel undermined Dr. Murlin's health to such an extent that he was obliged to seek treatment in the Anglo-Swiss hospital in Alexandria, Egypt. At latest reports he was slowly improving, but his condition was such that not only must the remainder of their trip be canceled, but all thought of returning to the church at Berlin must be given up for the

present, and it has seemed best for them to return to America immediately. They expected to reach Boston this month.

Commencement at Northern Theological Seminary

Dr. John R. Sampey, of Southern theological seminary, delivered the commencement sermon at Northern theological seminary, Chicago, last Sunday. The missionary sermon was delivered by Dr. Bruce Kinney, superintendent of Indian missions for the home society. Pres. George W. Taft, president of the seminary, gives the address on the evening of May 22.

BOOKS RECEIVED

Outlines of Biblical Criticism, by W. J. Foxell. Morehouse \$1.
The Cabala, by Thorton Wilder. The Modern Library, \$0.95.
Instinct and Intelligence, by Major R. W. G. Hingston. Macmillan, \$2.50.
The Mexican Agrarian Revolution, by Frank Tannenbaum. Macmillan, \$2.50.
The Power that Wins, by Ralph Waldo Trine. Bobbs-Merrill Co., \$1.75.
The Western Way, by Frederic J. Stimson. Scribners, \$3.50.
Personality and the Social Group, edited by Ernest W. Burgess. U. of C. Press.
The Patriot, by Thomas Alva Stubbins. Donohue Press, \$3.00.
The Nature of the Physical World, by A. S. Edington. Macmillan, \$3.75.
The Bright Thread, by Cornelia Geer LeBoutillier. Doubleday, Doran, \$2.50.
The Unknown Soldier, by Coningsby Dawson. Doubleday, Doran, \$1.
Speakers Bible, edited by James Hastings. W. P. Blessing Co., \$3.50.
Religion in an Age of Science, by Edwin A. Burt. Frederick A. Stokes Co., \$1.50.
Youth and Life, by Daniel A. Poling. Lincoln MacVeagh, The Dial Press, \$2.00.
Immigrant Farmers and Their Children, by Edmond de S. Brunner. Doubleday, Doran, \$2.75.
Democracy and Mission Education in Korea, by James Ernest Fisher. Columbia University Press.
Jesus of Nazareth, by Charles Gore. Henry Holt & Co., \$1.00.
Cast in Bronze, by Gertrude Huntington McGiffert. The Moshier Press, \$1.75.
Creative Understanding, by Count Hermann Keyserling. Harper & Bros., \$5.00.
The Recovery of Truth, by Count Hermann Keyserling. Harper & Bros., \$5.00.
The Dilemma of Protestantism, by William E. Hammond. Harper & Bros., \$2.00.
Theodore M. Vail, by Albert Bigelow Paine. Harper & Bros., \$4.00.
Right Thinking, Edwin Arthur Burt. Harper & Bros., \$3.50.

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- 3 AFFIRMATIVE RELIGION, Garrison, \$2.
- 4 AMERICAN PULPIT, THE, Morrison Edit., \$2.50.
- 5 ADVENTUROUS RELIGION, Fosdick, \$2.
- 6 BELIEFS THAT MATTER, Brown, \$2.75.
- 7 BOOK OF MODERN PRAYERS, McComb Edit., \$1.50.
- 8 CHARACTER OF PAUL, THE, Jefferson, \$2.25.
- 9 CHRIST OF THE INDIAN ROAD, Jones, \$1.
- 10 CATHOLICISM AND THE AMERICAN MIND, Garrison, \$2.50.
- 11 CREATION BY EVOLUTION, 24 Scientists, \$5.
- 12 CHRISTLIKE GOD, THE, McConnell, \$1.75.
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- 61 OUTLINE OF HISTORY, Wells, \$7.50.
- 62 OLD TESTAMENT: AN AMERICAN TRANSLATION, Smith Edit., \$5.
- 63 OUTLAWRY OF WAR, THE, Morrison, \$3.
- 64 OUTSPOKEN ESSAYS: SERIES I AND II, Inge, \$2.25 ea.
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